December 1968

THE ARYAN PATH

VOLUME XXXIX - NO. 12

EDITORIAL REPRINT

Gandhiji's Religion: Individual and Social Applications

JOAN N. BURNETT

What Do the Dead Sea Scrolls Tell Us?

K. SESHADRI

Determinism and Moral Freedom

P. NAGARAJA RAO

The Indian Concept of *Kama* (Desire)

BOOKS REVIEWED INCLUDE

The Understanding of Dreams; *Disclosing Man to Himself*; *A Survey of the Śrautasūtras*; *Religious Symbols and God*; C. G. Jung's *Alchemical Studies*; *The Harivaṁśa*, Vol. 1; *Poems from the Sanskrit*

complete CONTENTS within

oint out the 'Way'
owever dimly and lost among the host —
does the Evening Star
those who tread their path in darkness.

Editor:
SOPHIA WADIA

RECENT EDITIONS OF

THEOSOPHICAL BOOKS

		Rs.	U.S.$	s.d.
Vernal Blooms	by W. Q. JUDGE	4·50	1·75	7/-
Theosophical articles on spiritual discipline and occultism				
Bhagavad-Gita	by W. Q. JUDGE	2·50	0·90	4/3
A rendering from the Sanskrit				
Notes on the Bhagavad-Gita	by W. Q. JUDGE completed by ROBERT CROSBIE	3·25	1.25	5/-
Yoga Aphorisms of Patanjali	by W. Q. JUDGE	2·00	0·75	4/-
An interpretation—by translation and commentary				
Echoes from the Orient	by W. Q. JUDGE	1.75	0·65	3/6
Introductory essays on Theosophical teachings				
The Dhammapada		2.00	0·75	4/-
The Cunningham Press translation of the Buddhist classic				
Universal Theosophy	by ROBERT CROSBIE	3·00	1·00	4/6
His Theosophical talks and lectures on religion, philosophy, ethics, and spiritual life				
Selections from the Upanishads and *The Tao Te King*	Trs. respectively by CHARLES JOHNSTON and LIONEL GILES	2·25	0·80	4/3
Light on the Path		2·00	0·75	4/-
Guidance on the Disciple's Life				

PUBLISHERS: Theosophy Company (India) Private Ltd.
Theosophy Hall, 40 New Marine Lines, Bombay 20.BR

THE ARYAN PATH

Editor: SOPHIA WADIA
Assistant Editor: Rameshchandra Sirkar

CONTRIBUTIONS

The Editor is responsible for unsigned contributions only and is not necessarily in agreement with the views of the contributors, to whom free expression of opinion is given

SUBSCRIPTIONS

THE ARYAN PATH is published monthly. Subscriptions are annual, but may begin with any desired month. Orders, accompanied by the appropriate remittance, should be sent to the Editorial and Business Office, Bombay, or the London Office

RATES

	Single Copy	Annual Subscription
INDIA	Re. 1.25	Rs. 12.00
EUROPE	1*s.* 9*d.*	18*s.* (or equivalent)
THE AMERICAS	50 cents	$5.00 (or equivalent)

OFFICES

EDITORIAL & BUSINESS OFFICE	Theosophy Hall, 40 New Marine Lines Bombay 20 (BR)
LONDON OFFICE	62 Queen's Gardens, London W. 2

Available in the U.S.A. from Eastern News Distributors
155 West 15th Street, New York
N.Y. 10011, U.S.A.

THE ARYAN PATH : VOL. XXXIX · NO. 12

December 1968

... Gandhiji's Religion : Individual and Social Applications (Editorial Reprint) 501

JOAN N. BURNETT What Do the Dead Sea Scrolls Tell Us ? 506

K. SESHADRI Determinism and Moral Freedom 515

B. B. PALIWAL Tradition and Dissociation of Sensibility : II 520

P. NAGARAJA RAO The Indian Concept of *Kāma* (Desire) 524

ALUN LLEWELLYN Amergin and Taliesin 529

BRIAN G. COOPER A Discovery 532

NEW BOOKS AND OLD

R. H. WARD The Dream-Life of Man 535

and reviews by

PHYLLIS G. CROFT, TERENCE WHITE GERVAIS, H. G. NARAHARI, MARGARET BARR, MARCUS WARD, BRIAN G. COOPER, EDWARD THORNTON, K. KRISHNAMOORTHY, HOWARD SERGEANT, JOAN N. BURNETT, AND IRENE R. RAY 536

ENDS AND SAYINGS 543

THE ARYAN PATH

Point out the "Way" — however dimly, and
lost among the host — as does the evening star
to those who tread their path in darkness.

— *The Voice of the Silence*

VOL. XXXIX DECEMBER 1968 No. 12

Gandhiji's Religion: Individual and Social Applications

[In our October issue we reprinted part of a long study, originally published in THE ARYAN PATH, October 1944. We now reprint the other half of that study, which examines various specific aspects of Gandhiji's idealism and his views on important social problems. We must always remember that Gandhiji saw each practical problem in the light of enduring spiritual and moral principles.—ED.]

CURIOUS it is that this forward-moving heterodoxy which is such a marked feature in Gandhiji's life is not generally noticed. He is even regarded as going back to old Naturalism. This misunderstanding has one grave consequence — people do not follow Gandhiji's Religion while trying to follow that which flows from it, thus meeting with frustration and failure. The soul of Gandhiji's policy and programme is in his Religion; instruments and institutions (e.g., the Charkha or the Harijan Sevak Sangh) are but vehicles through which some manifestations of the inner current take place; and these vehicles become soulless, and their functions produce poor results, if used when the religious ideation and imagination hidden in them have not been touched, not been felt, let alone been absorbed. Thus, to many, plying the Charkha is boring or vegetarianism a mere fad because they have not perceived the soul in and of them.

How did this Religion of Living come into being in and through Gandhiji? He says that he became entirely absorbed in service of the community in South Africa because he felt that "God could be realized only through service" (*My Experiments with Truth,* Vol. I, p. 371). In clarifying his own mind so that he could deduce definite propositions for his Religion of Service, he undertook a comparative study of religions. That study has not been abandoned, is still being pursued. Writing in 1937 on the subject of different religions he says:

But ultimately I came to the deliberate conviction that there was no such thing as only one true religion and every other false. There is no religion that is absolutely perfect. All are equally imperfect or more or less perfect.

—*Harijan*, 6 March 1937

Gandhiji sees Religion as a Tree and the many religions as branches on that one Tree. His own inner religion rejects without hesitation that which is not good in Hinduism and accepts that which is good in every creed. But who is to decide? Who is infallible enough to accept or reject this teaching or that idea pertaining to one religion or to another philosophy? Humility and confidence illumine these words of his:

I claim to have no infallible guidance or inspiration. So far as my experience goes, the claim to infallibility on the part of a human being would be untenable, seeing that inspiration too can come only to one who is free from the action of pairs of opposites, and it will be difficult to judge on a given occasion whether the claim to freedom from pairs of opposites is justified. The claim to infallibility would thus always be a most dangerous claim to make. This, however, does not leave us without any guidance whatsoever. The sum-total of the experience of the sages of the world is available to us and would be for all time to come. Moreover, there are not many fundamental truths, but there is only one fundamental Truth, which is Truth itself, otherwise known as Non-violence. Finite human beings shall never know in its fullness Truth and Love, which is in itself infinite. But we do know enough for our guidance. We shall err, and sometimes grievously, in our application. But man is a self-governing being and self-government necessarily includes the power as much to commit errors as to set them right as often as they are made.

—*Young India*, 21 April 1927

In and through the service of humankind, the True must be sought, and, when found, applied. And so we come upon another basic factor in Gandhiji's religion — Truth. This seeking he considers as true *Bhakti*.

Hence, in examining his religion, i.e., his method of integrating the different elements of his being, we must look at Gandhiji's conception of God as Truth. Numerous are the Symbols and the Names given to Deity; and among these, certainly God as the True and Truth as God have been repeatedly used. But Gandhiji defines this term in his own distinctive way, calling Love and Non-violence its synonyms. Let him speak on this very important item of his religion:

Generally speaking, observing the Law of Truth is merely understood to mean that we must speak the Truth. But we ... understand the word *Satya* or Truth in a much wider sense.

—*From Yeravda Mandir*, pp. 2-3

To find Truth completely is to realize oneself and one's destiny, i.e., to become perfect. I am painfully conscious of my imperfections and therein lies all the strength I possess, because it is a rare thing for a man to know his own limitations.

—*Young India,* 17 November 1921

The word "*Satya*" (Truth) is derived from "*Sat*" which means being.* And nothing is or exists in reality except Truth. That is why "*Sat*" or Truth is perhaps the most important name of God. In fact, it is more correct to say that Truth is God, than to say that God is Truth. But as we cannot do without a ruler or a general, names of God such as King of Kings or the Almighty are and will remain more usually current. On deeper thinking, however, it will be realized that "*Sat*" is the only correct and fully significant name for God.

And where there is Truth, there also is knowledge, pure knowledge. Where there is no Truth, there can be no true knowledge. That is why the word "*Chit*" or knowledge is associated with the name of God. And where there is true knowledge, there is always bliss (*Ananda*). Sorrow has no place there. And even as Truth is eternal, so is the bliss derived from it. Hence we know God as "*Sat-Chit-Ananda,*" One who combines in Himself Truth, Knowledge, and Bliss.

—*From Yeravda Mandir,* pp. 1-2

Now, it is this recognition and application of Truth which are considered by Gandhiji the very first steps:

Devotion to this Truth is the sole reason for our existence. All our activities should be centred in Truth. Truth should be the very breath of our life. When once this stage in the pilgrim's progress is reached, all other rules of correct living will come without effort, and obedience to them will be instinctive. But without it, it would be impossible to observe any principles or rules in life.

—*From Yeravda Mandir*

Next to Service and Truth we come upon the factor of Non-violence; *Ahimsa,* Non-injury to others, spells passivity and without its positive pole of Love does not become dynamic. *Ahimsa* must be regarded as one aspect of Deity, *Satya*-Truth and *Seva*-Service being the other two aspects. Just as the Hindu Trinity of *Sat-Chit-Ananda* or Brahma-Vishnu-Shiva is one and indivisible, so also Service, Truth, and Love (Non-violence) form a triad; Gandhiji's God is the Trinity of Service which creates, Love which sustains and Truth which regenerates and these three in unison make up *Satyagraha* which is like Parabrahman, the Absolute.

---

* Philosophically, "Being" is one of a pair; the other is "Non-Being." Deity must be above this pair and so it would be more appropriate and correct to say that Deity is "Be-ness."

To worship this Trinity, i.e., to become worthy of relationship with Service-*Seva,* Truth-*Satya,* and Love-*Ahimsa,* one has to have and to follow a Discipline of Life. If God within the Cave of the Heart is the Triad, its self-realization and outer expression require practice, true Yoga, if we may use the term. Yoga is the Yoke of Asceticism which leads to Self-realization or union with the Soul and it also enables us to show forth the Power (*Shakti*) of God in our daily life.

This Discipline of Yoga of the Gandhian ascetic is a fourfold one. The Triad of Service, Truth, and Love requires a Quaternary for manifestation. This Quaternary Gandhiji has put forth as the Square of *Swaraj.* In *Harijan* of 2 January 1937, he speaks of "*Ramraj,* i.e., the sovereignty of the people based on pure moral authority" — and that can be realized by the nation only if a fourfold Self-reliance is practised. *Swa-raj,* Self-rule, means the Triad of the Soul, the God within, the Inner Ruler, has become the Master of life and of all possessions of life. Life in Matter means a life of possessions and these are (1) Political, (2) Economic, (3) Social, and (4) Spiritual. Writes Gandhiji:

> Let there be no mistake about my conception of *Swaraj.* It is complete independence of alien control and complete economic independence. So at one end you have political independence, at the other the economic. It has two other ends. One of them is moral and social, the corresponding end is Dharma, i.e., religion in the highest sense of the term. It includes Hinduism, Islam, Christianity, etc., but is superior to them all. You may recognize it by the name of Truth, not the honesty of expedience but the living Truth that pervades everything and will survive all destruction and all transformation. Moral and social uplift may be recognized by the term we are used to, i.e., non-violence. Let us call this the square of *Swaraj* which will be out of shape if any of its angles is untrue. In the language of the Congress we cannot achieve this political and economic freedom without truth and non-violence, in concrete terms, without a living faith in God and hence moral and social elevation.
>
> By political independence I do not mean an imitation of the British House of Commons, or the Soviet rule of Russia or the Fascist rule of Italy or the Nazi rule of Germany. They have systems suited to their genius. We must have ours suited to ours. What that can be is more than I can tell. I have described it as *Ramraj,* i.e., sovereignty of the people based on pure moral authority. The Congress constitutions of Nagpur and Bombay for which I am mainly responsible are an attempt to achieve this type of *Swaraj.*
>
> Then take economic independence. It is not a product of industrialization of the modern or the Western type. Indian economic independence means to me the economic uplift of every individual male and female by his or her own conscious effort. Under that system all men and women

will have enough clothing — not mere loin cloth, but what we understand by the term necessary articles of clothing — and enough food including milk and butter which are today denied to millions.

This brings me to socialism. Real socialism has been handed down to us by our ancestors who taught, "All land belongs to Gopal, where then is the boundary line? Man is the maker of that line and he can therefore unmake it." Gopal literally means shepherd; it also means God. In modern language it means the State, i.e., the people. That the land today does not belong to the people is too true. But the fault is not in the teaching. It is in us who have not lived up to it.

I have no doubt that we can make as good an approach to it as is possible for any nation, not excluding Russia, and that without violence. The most effective substitute for violent dispossession is the wheel with all its implications. Land and all property is his who will work it. Unfortunately the workers are or have been kept ignorant of this simple fact.

—*Harijan*, 2 January 1937

One more factor in Gandhiji's Religion must be borne in mind — service of Humanity as a whole.

My religion has no geographical limits. If I have a living faith in it, it will transcend my love for India herself.

—*Young India*, 11 August 1920

I do not believe that an individual may gain spiritually and those who surround him suffer. I believe in *advaita*, I believe in the essential unity of man and, for that matter, of all that lives. Therefore I believe that if one man gains spiritually, the whole world gains with him, and if one man falls, the whole world falls to that extent.

—*Young India*, 4 December 1924

If by service of and in the village Gandhiji is trying to free India, so by service of the Motherland is he endeavouring to liberate our civilization fettered by militarism, industrialism, and materialism. The Soul of the world needs a vehicle of expression and it can only be created by men and women who carry the Tathagata Light within their hearts. May that Light illuminate and guide the steps of an ever increasing number throughout the world!

As day and night are not afraid, nor ever suffer loss or harm,
Even so, my spirit, fear not thou.
As sun and moon are not afraid, nor ever suffer loss or harm,
Even so, my spirit, fear not thou.

—*Atharva Veda*

JOAN N. BURNETT

What Do the Dead Sea Scrolls Tell Us?

[Mrs. Joan N. Burnett has a background of historical studies and much reflection on philosophy and religion, especially in the light of the insights offered by Theosophy into the inner relationships of ancient spiritual teachings. In this article she brings out the implications of the discovery of the Dead Sea Scrolls and points out some striking parallels between these texts and the Gospels as we know them. Her comments on the growth of Christian teaching in relation to the earlier tradition of the Essenes are broad-minded and instructive.—ED.]

IT WAS early in the spring of 1947 that the first of the tall clay jars containing the ancient manuscripts now known as the Dead Sea Scrolls were accidentally discovered by a Bedouin boy who was minding some goats near the cave in the cliff in which they lay hidden. Systematic exploration followed, bringing hundreds more to light, and in the winter of 1966 the Scrolls were exhibited at the British Museum in London, and drew such crowds, from the Royal Family down, as that famous treasure-house can seldom have seen. In the summer of 1967 they were shown in Edinburgh, with the same result, enormous queues winding slowly, for hours on end, past the glass cases in which lay what looked like frail withered leaves, the piecing together of which from infinitesimal fragments represented almost incredibly skilled and patient labour on the part of a team of experts of various nationalities assembled in Jerusalem.

The discovery and the vicissitudes of the manuscripts read, as has been said, "like the high drama of a detective story," and one wonders if it was the fascination of this, or just the sight of something so ancient — something that Jesus might well have seen — that drew the gazing crowds. Or was there perhaps something more — a vague uneasiness, an ill-informed suspicion that there was more to these "dry bones" than met the eye and that the foundations of the Christian faith might be shaking?

Actually, it had been this very fear, quite as much as the long, slow work of restoration, that had caused that gap of nineteen years between the discovery of the manuscripts and their appearance before the public. Scholars knew from the start that they were going to cause a sensation in theological circles, and before the Scrolls reached our cities many violent verbal battles had been fought, principally about their date (on which so much depended), but also about their interpretation and origin. One has only to read a few of the many books that resulted in order to see that New Testament scholars were distinctly anxious to ignore, or even to boycott, the Scrolls if possible. Obviously they did not share the feelings of a certain Patriarch of Seleucia who, about the beginning of the ninth Christian

century, wrote to a Metropolitan of Elam to inquire about "some books found ten years ago in a rock-dwelling near Jericho," reported to contain "many passages which are quoted in our New Testament (as) from the Old Testament, but are not found anywhere in it" — his eager interest moving him to conclude: "This is as fire in my heart, burning and blazing."

Now, a thousand years later, out of these same rock-dwellings in the Dead Sea wilderness, have come more books to kindle the same sort of fire, and though clerical caution might damp it temporarily, it could not be smothered and today is well under way. For this we are indebted largely to a layman, Mr. Edmund Wilson, a distinguished literary critic and author, who in May 1955 wrote a long article for the *New Yorker* magazine (published by Collins as a Fontana Book in 1957), in face of which the scholars were forced to speak, though they did their best to decry Mr. Wilson's competency.

There were other authorities, however, too formidable to be dismissed, notably Professor A. Dupont-Somer of the University of Paris, one of the leading French Hebrew scholars of the day, and Professor W. F. Albright of Johns Hopkins University, one of the greatest living Biblical archaeologists, both of whom, after close study, proclaimed the importance of the Scrolls in no uncertain terms.

> It may be necessary [said Professor Albright] to rewrite all our New Testament material, since the new sources fill an almost total blank in Jewish literature between the latest apocrypha and the earliest Rabbinical sources.

Professor Dupont-Somer echoed this:

> The religious history of the last two centuries before our era has been illuminated by new light: a thousand details in the writings of this period now become intelligible, emerging at last from chaos.

To students of Theosophy, who above all else seek Truth and would be prepared to abandon any mental position, any preconceptions or prejudices, for the sake of moving further into its white light, the timidity regarding the Scrolls seems passing strange. But orthodox Christians naturally think otherwise; for to them the great glory of their Faith is its exclusiveness. It is not part of the World Tree; it is a full-grown plant of a completely different species. Therefore, "one feels," wrote Edmund Wilson, "a certain nervousness, a reluctance to take hold of the subject and to place it in historical perspective," while Dr. W. H. Brownlee of the American School of Oriental Research in Jerusalem put his finger unerringly on the sore spot from which this nervousness and reluctance proceed, and gave his diagnosis thus: "The uniqueness of Christ is at stake."

Yes, here was the dread discovery — no new one, of course, to many —

that Jesus is seen, on the evidence of the Scrolls, to have been, almost certainly, an Essene. For their original owners were an Essenic fraternity, and their date, when established by the most painstaking investigation, on the evidence of palaeography, archaeology, numismatics, and radio-carbon tests, proved to be within the first two centuries B.C. Yet there are sayings in them which match those of Jesus word for word, proof enough, surely, for all but the most bigoted that, in what have been called his "hidden years," he must have been at least a student, if not an actual member, of the fraternity, and have profited by its pure, noble teaching, which rejected the animal sacrifices of the Temple and over-rode all racial and national distinctions, and which, very markedly, included that gospel of forgiveness, later to be peculiarly his own.

The fraternity had begun as a group of devotees who, about a hundred and fifty years B.C., apparently went out into the Dead Sea wilderness at the bidding of their leader, the Teacher of Righteousness, "there to remain, pure and undefiled, until the end of the age and the coming of the Kingdom of God." The ruins of their monastery at Wadi Qumran have been excavated — cells and classrooms, library, cooking utensils, inkwells, all found — and as it lay not far from Bethlehem, Jesus could hardly have failed to hear of it, even if his cousin, John the Baptist, had not been connected with it before him, as seems proved on good evidence. The monastery is believed to have been sacked by the Romans about A.D. 70, and it is thought the inmates, having "waited until almost the last moment ... put their precious manuscripts into the jars prepared for them, and climbed laboriously up to the caves," there to deposit them in safety. And there they lay undisturbed until nineteen years ago, so that they come to us warm (in a sense) from Essenic hands. They have not been "edited," like the New Testament, by the Fathers of the early Christian Church.

So, later "Fathers" are perturbed. It is disconcerting that the Scrolls should antedate Jesus' teaching, especially that gospel of forgiveness upon which so much that is creedal and ritualistic has been built up. But this is preached all through *The Testaments of the Twelve Patriarchs,* a work which, after being long thought to be Christian in origin (at least in the main), is now known to have held an important place in the Qumran library.

In the new assessment of Christianity, following the Dead Sea discoveries, these *Testaments* seem to be of great importance. We have always been told that Christianity introduced a new set of values, unlike any previously known in the ancient world; but in these books, which date from the second half of the second century B.C. to the early years of the first century A.D., books which were much in use among the Essenes, "meekness and mercy are emphasized almost to the same degree that they are in the Gospels

themselves." And it is in their pages that there occurs the first conjunction of the precept of *Deuteronomy,* VI. 5, to "love the Lord thy God with all thine heart," etc., and that of *Leviticus,* XIX. 18, to "love thy neighbour as thyself."

Perhaps the most striking parallel is, as Wilson points out, that between *Matthew,* XXV. 35-36, and a passage from *The Testament of Joseph*:

> I was sold into slavery, and the Lord of all made me free;
> I was taken into captivity, and His strong hand succoured me.
> I was beset with hunger, and the Lord Himself nourished me.
>
> I was alone, and God comforted me.
> I was sick, and the Lord visited me.
> I was in prison, and my Lord showed favour to me:
> In bonds, and He released me ...
>
> *Testaments*

> For I was hungry and you gave me food,
> I was thirsty and you gave me drink,
> I was a stranger and you welcomed me,
> I was naked and you clothed me,
> I was sick and you visited me,
> I was in prison, and you came to me ...
>
> *Matthew*

Another Qumran document between which and later Christian writings there seems to be a close connection is "an almost complete work giving the order of battle for an apocalyptic war between the Sons of Light and the Sons of Darkness."[1] The opposition between Light and Darkness (a favourite Qumran theme) is so much in accord with the Gospel according to St. John that Mr. Allegro — who has worked intensively on the Scrolls, with other experts, in the Palestine Archaeological Museum in Jerusalem — goes so far as to say that St. John can no longer be regarded

> as the most Hellenistic of the Evangelists ... [for] the whole framework of his thought is seen now to spring directly from a Jewish sectarianism rooted in Palestinian soil, and his material is recognized as founded in the earliest layers of Gospel traditions.

More, it is the prospect of this apocalyptic war which casts a sense of impending doom into the literature of the period, both of Qumran and of the New Testament; and here, surely, is an explanation of some of the obscure and perplexing sayings of Jesus, uttered towards the end of his life, sayings which seem to have little bearing on our own lives, and yet can hardly be taken parabolically either.

---

[1] J. M. ALLEGRO: *The Dead Sea Scrolls* (Penguin Books)

But the Scrolls are still more closely bound up with Christian eschatology. Allegro tells us that the Essenes, and the Qumran sect in particular,

> looked to the coming of a priestly Messiah, whom they call *Teacher of Righteousness*, and *Interpreter of the Law*, and the fact that these are precisely the terms they apply to the priestly Founder of the Sect supports the idea that it was none other than their resurrected Teacher who would lead the theocratic community of the New Israel in the Last Days ... (and who would make their communion with God complete) by being the perfect Mediator between man and God.

Terms so similar to those used in the Gospels can hardly be due to mere coincidence, and, further, there was the Essenic belief in

> a Last Judgment at the end of time ... when the Messiah shall divide the world. He, the Elect One, shall save the Elect, the people of the New Covenant.

Actually, the Essenes looked for *two* Messiahs, the second being "the Anointed One, a Prince of the line of David." Of this second Messiah it is stated that God would "beget" him, a phrase which may well have contributed to the Church's conception of "the only-begotten of the Father."

That a Messianic banquet was one of the Qumran institutions is another fact which, in emerging from the Scrolls, must disturb those who have hitherto regarded "the Lord's Supper," i.e., the Sacrament of Holy Communion, as an exclusively Christian rite. The rite of baptism, too, was all-important, and — merely to mention a few other practices held markedly in common — there was the casting of lots (cf. *The Acts of the Apostles*, I. 26); the wearing of white (cf. *The Revelation of St. John*, VII. 9, 14); the pooling of possessions (cf. again *The Acts*, II. 44-45); and the organization of the Qumran community, which is given the technical connotation of "The Many" and was supervised by an "Overseer," as compared with the Jerusalem Council of *Acts*, XV. 30, and the office of Bishop in the Church.

As we turn the pages of some of the books that deal with the Scrolls, familiar phrases continually catch the eye — "the Son of Man," "the Elect One," "the Children of Light," the "well of living water," "the Spirit of Truth," the "precious corner stone," the "poor" who are made "rich." Qumran may even have given us the germ of the Christmas story of the Magi; for at the Monastery under the desolate cliffs some of the elders kept constant vigil in the watch-tower,

> gazing at the skies, noting the movements of the moon and stars ... and above all they doubtless looked for a particular constellation which would tell them of a special birth, the coming of One for whom they and the whole Jewish world waited.[2]

---

[2] *Ibid.*

In face of so many facts — and facts they are, since the Scrolls containing them are facts — it seems sheer obstinacy to continue to deny the Essenic origins of Christianity. Besides, what is to be gained by doing so? It is no advantage to a faith to be exalted as unique. Such a claim arouses opposition almost inevitably; for it outrages reason by implying that the Universal Mind, which is the ultimate source of all religious belief, as of all knowledge, can be capricious and unreliable, allowing certain principles to seem true and to claim devotion, while all the time endorsing one system only as a means of "salvation."

Denial shuts the door, too, on so much that is interesting. For what else can we possibly call these latest discoveries that bridge the gap between the Old and New Testaments by putting the actual contemporary manuscripts before us? Had it been any other subject we would have seen an ardent response from enthusiastic scholars rather than "a certain nervousness," "a certain tension," "a gingerly approach," "touchiness," and "acrimony," as Wilson is obliged to record.

Such are the inhibitions of theologians. And a poor witness they bear to their faith, which, if it be indeed a unique divine revelation, will surely manage to survive the discovery of the Scrolls. Actually, it is no belittlement of Christianity that (to quote again from the above), "the rites and precepts of both the Gospels and the Epistles are to be found on every other page of the literature of the Qumran sect." Not even theology has ever attempted to purge Christianity of all Jewish elements. The faith, like its Founder, was born and grew to maturity on the soil of Palestine. So it should not be too difficult to accept the Qumran community, where Jewish ideals were maintained at their purest, as having in all probability influenced the mind of Jesus strongly and deeply tinctured his later teachings.

As are theologians today, so in all likelihood were they yesterday, and we may assume that those of the first Christian century were as jealous as are their modern counterparts where the singularity of their faith was concerned. This thought is prompted by a very curious and interesting fact which has been high-lighted by the Scrolls — the total disappearance of the Essenes from the records of history. "We do not know," says Wilson laconically, "what became of the Essenes." Yet they had been ranked by Josephus and Philo with the other two main Jewish parties, the Pharisees and the Saducees, and were believed to number about four thousand at that period, being found in "every town," in "many towns of Judaea," living as a well-disciplined community and held in general respect, the name "Essenes," in fact, signifying "Holy Ones."

But the New Testament never mentions them. Pharisees and Saducees appear often in its records, Jesus having frequent encounters with both, but of the Essenes, so closely akin to him in thought, there occurs not a word.

It seems only reasonable to suppose that many became absorbed in the Christian sect, being drawn to follow Jesus when he took up his mission because already imbued with the same ideals and dedicated to the humble, pious way of life which was later regarded as peculiarly Christian. Essenes may have been among his earliest adherents, founder-members, so to speak, of Christianity, and doubtless this was carefully concealed when the Church grew powerful and largely disowned its Jewish origins, so ensuring that no credit might be given to Essenic teachings as having contributed to the formation of that "new thing," the Gospel.

By then the Romans had destroyed the Qumran monastery and its manuscripts had vanished; they could not be shown or quoted from in self-defence, but, unlike the contents of the famous library of Alexandria, they had not gone up in smoke.* Safe hidden in the caves where devoted hands had placed them, they awaited their resurrection day nineteen hundred years later, in which, literally, as figured by St. John in his *Revelation,* "the books were opened."

Does this surmise malign the Church Fathers? It may, of course; yet that seems unlikely. Various other facts help to confirm it. Out of their own mouths, in a sense, are they condemned. History tells how these bygone conclaves of clergy (canonized as saints though some of them be now), wrangled and persecuted in the first Christian centuries as they thrust the new faith forward in the form of creeds and dogmas. In those early days, when a simple unanimity of belief might surely have been expected, the very person of Christ was the cause of such bitter controversies that

> the Church became a scandal even in the eyes of the heathen ... and for more than three centuries questions of extreme and abstruse subtlety continued to agitate the theological world.[3]

Indeed the intense analysis of Christ's personality was not resolved until the fifth century A.D., when a formula was drawn up at the Council of Chalcedon.

On this strange, obscure personality the Dead Sea Scrolls cast some light; for we have seen that they speak of *two* Messiahs — the priestly Messiah and the Anointed One, the "Prince of the line of David." The suggestion is that Jesus, with his deep and fervent sense of God, his profound knowledge of Jewish literature and mysticism, influenced by the Qumran teachings (which he is now seen to have studied), may have felt divinely called to adopt a certain role which combined the functions of both Mes-

---

* But see H. P. BLAVATSKY: *Isis Unveiled*, II. 26–28, on the remarkable rediscoveries of important documents and the survival of many from the Alexandrian Library.—ED.

[3] DAVID PATRICK, LL.D., in *Chambers's Encyclopaedia*

siahs, consummating them by his self-sacrificial martyr's death as the Suffering Servant of his race.

All this must certainly have been edited and adjusted by the theologians who were moulding early Christian thought. Reading back into their minds the same sectarian jealousy and exclusiveness which so many orthodox scholars have shown towards the Scrolls, we may be sure there was a vast amount of picking and choosing, of sifting out, altering, and rejecting, before the great mass of written and oral tradition — Rabbinic, Apostolic, Essenic, Gnostic — ultimately formed the Christian canon.

So why reject the Scrolls, now that Karma has restored them? Surely, if Jesus could study them, that might commend them to his followers. Why account them less worthy than those other Judaeo-Christian books that we call the New Testament, perpetuating in that the very name of the Qumran sect itself, the "New Covenant"? They are part of the original *strata,* much more valuable than many books of the Apocrypha, for they show that Christianity grew organically from its ancient Jewish root. Surely it is good to see it take its just and normal place in the line of eternal revelation instead of being set sharply "over against" the message of every other seer, saint, and sage who ever spoke words of abiding truth to man.

Over these frail but enduring Scrolls stern battle has been fought, "a veritable *guerre des savants,*" says Dr. Albright, "an astounding chapter in the history of learning, in some ways without parallel." It is not the victory or defeat of *theories* that matters, but rather that those who claim to guide others spiritually should not be so swayed by prejudice, timidity, or downright mental laziness as to refuse to incorporate fresh authentic material into their system.

As already said, we are indebted to laymen for taking the plunge into such deep waters, and the two small paperbacks referred to in this article could not be bettered. But the Bibliography given by Mr. Allegro is a large one, and will have grown considerably since his book was last reprinted eight years ago; for work has gone on steadily among the cliffs by the Dead Sea and in learned institutions both in Jerusalem and elsewhere, and interest in the Scrolls is strong in many countries — Britain having proved hers with the two recent exhibitions.

One could wish very much that some forthcoming book would include a certain brief quotation, either as a preface or a footnote. It is from an article, "Prophecies by H. P. Blavatsky," printed by Mr. Judge in *The Path* for December 1892, and states that by the end of the New Cycle (which was to begin in the twentieth century),

> much that is now unknown will have been revealed; the earth itself will give up the secrets of the past, in ignorance of which our day has laughed

at the ancients; the Fraternity (i.e. of Adepts) will have caused "accidental discoveries" of manuscripts and objects, the finding of which will make many a theologian quake.

Could anything be more pertinent? The past has already spoken out clearly at Qumran, but its story is not finished yet, for many caves remain to be explored. So we may await further fulfilment of H.P.B.'s prophecy of "surprises in store in the way of manuscripts," confident that they will only substantiate the great truth she put forward, that all religions spring from one root.

The Dead Sea Scrolls in their own degree have done just this. How much more have they still to tell us?

JOAN N. BURNETT

WE ARE DECEIVED, indeed, if we fancy that our five senses exhaust the universe, or our present standpoint its many landscapes. In the soul's unvisited and sleeping parts it holds both faculties and powers not mentioned in the books of the historians, the manuals of the mathematicians or the physiologists. "The sensitive soul," as Hegel wrote, "oversteps the conditions of time and space; it beholds things remote, things long past and things to come." That we stand in other relations to nature than in our open and familiar intercourse with her through eye and ear, relations of which we are wholly unconscious, is not debatable, it is certain. We are organically supported by motions and processes, as in the eight and sixty octaves of electro-magnetic waves, not to speak of those unknown, undiscernible, untraceable by the most earnest attention. There are things to be seen the eye has not seen, and things to be heard the ear has not heard. Exchange your present senses for others attuned to different wave-lengths and you enter a totally different world, where you might very possibly meet quite different company. Nor is it even certain that it is with the brain we think any more than that it is with the eye we see. You fancy I jest. Not in the least. They are both but instruments, means, or *media* of communication with beings of like nature with ourselves in this particular world. They give us entrance to this only to exclude us from others no less real. "To suppose," wrote that level-headed thinker, John Stuart Mill, "that the eye is necessary to sight seems to me the notion of one immersed in matter. What we call our bodily sensations are all in the mind, and would not necessarily or probably cease because the body perishes." We are not to assume that what we do not know will never be known.

—W. MACNEILE DIXON

K. SESHADRI

Determinism and Moral Freedom

[We welcome to our pages Professor K. Seshadri, who has retired after many years as Professor of Philosophy at the University of Madras.

This article is the text of a paper contributed to a Seminar under the same title, conducted by the Centre of Advanced Study in Philosophy, University of Madras. Professor Seshadri acknowledges the roles of both determinism and freedom at appropriate levels of life; but he shows how both are reconciled and fulfilled in the consummation of the spiritual being.—ED.]

MORAL FREEDOM is freedom to act as a moral agent. It is a correlative of moral responsibility, and has a special relevance to the human situation. It is not merely freedom to refrain from doing what may be recognized as "good" or "bad." It is also freedom to contribute positively to the progress and well-being of man and society. These aspects of freedom have direct significance within the limits of the temporal only. Moral freedom is freedom *in time*. Spiritual freedom transcends time. The former is freedom as exercised; the latter is freedom as experienced or enjoyed.

The *baddha* is bound by and acts in time, and therefore exercises moral freedom. Upon the proper exercise of it depends his release from the temporal and his emergence in the eternal. The *mukta* is one who, having been liberated, has emerged from the limitations of temporality into the spontaneity and plenitude of the eternal. The freedom of the *mukta* is a fruit of the moral and spiritual endeavour put forth by him as a *baddha*. As one "bound," the *baddha* had freedom within limits, and exercised it as a "condition." As one "released," the *mukta* has and experiences unlimited freedom as a "consequence." Indeed, it is far too inadequate to describe this state of fruition as mere freedom, however unlimited or absolute. We may even say that neither freedom nor its negation or absence has any real relevance to that state. That is the state which the *nitya* or the "eternally free" has *always* enjoyed. The *nityatva* of the soul is reaffirmed in liberation as the experience of its identity with the *nityatva* of God. It is a state which might better be described as "spontaneous creativity" (rather than mere freedom) in the language of Berdyaev: a state where the *nitya* and the *mukta* enjoy the utmost parity ("*paramam sāmyam*") with the Supreme Being.

Where moral freedom is irrelevant, moral life itself ceases to have any meaning. Not that the *muktas* or the *nityas* are or would be "immoral" in any sense, but that their very life remains untouched by any necessity for the moral or the ethical. Being a state of consummation the essence of the *mukta-nitya* experience is nothing less than citizenship of the Kingdom of God.

Moral freedom arises out of a moral need or necessity, that is, the necessity to recognize and adopt an ideal as worthy of realization through effort and discipline. The need for any ideal would persist so long as the actual is seen to be defective or deficient. The supreme state of spiritual freedom, into which the *mukta* emerges, is one of fulfilment, in which there would be nothing to be desired, nothing to be sought after. Moral freedom is freedom with a purpose and for a purpose. It is a means to an end. Spiritual freedom is of the very essence of the end.

Moral freedom is not really so much a condition of freedom as of discipline, for it signifies the freedom to subject oneself to discipline, which is preparatory to the emergence in the final freedom of the spirit.

The substance of freedom is in self-determination, whether at the lowest levels or at the highest. The awareness of freedom deepens with the sense of the absence of restraint from without, so that beyond a stage, where there is not even any sense of the "within" and the "without," no awareness of the "self" as different (though, perhaps, distinct) from the "other," the very consciousness of freedom gets dissolved into something fuller and deeper. But this is not yet to be in the "moral" level.

In the higher reaches freedom is experienced as determination by one's own "true" self or by one's "innermost self" or by the "Soul of all souls" or the "Self of all selves." In the illumined state the individual does not see himself as different from his true self or inmost self. In a profoundly "religious" state, which may be regarded as penultimate rather than final, man is aware of the Supreme as his inmost Self, the *Antaryāmin,* distinct from himself, but united by an indissoluble bond, and to the will of this Supreme Being he joyfully surrenders, in the full awareness that the surrender is to his own inmost Being, and therefore free from all taint of compulsion or control from an alien power. The attitude of the truly "religious" recognizes surrender to the Supreme as self-determination. Far from any sense of the loss of freedom, one would experience an enrichment of it, along with the deep satisfaction of having exercised freedom in a manner befitting the status of man as a person, a moral being seeking fulfilment in a spiritual life. It is thus in the "religious" that the "moral" blends with the "spiritual."

Moral freedom as such is on a lower level, in that it manifests itself as the exercise of man's free will in the conviction that such exercise would secure the good or lead to a desired goal. This, too, is self-determination, because the will that wills its own good is undoubtedly self-determining, and therefore "free."

It is in the realm of the natural and the temporal that determinism has any meaning at all. Nature is determined through and through by its own laws. Events in time are determined in terms of cause and effect, revealing

necessity and uniformity and providing for predictability. All contingency is the result of the introduction of the human element and it is most evident in the realm of the temporal and the historical. Man sees the gift of his freedom as a factor that makes for his ascent and emergence in the eternal. In rare moments he also sees in it the influx of Divine Grace.

Berdyaev in his work on the meaning of history offers a doctrine of two kinds of time — "false, disintegrated time and true, integral or divine time, which is eternity." Whether we admit or reject Berdyaev's distinction between the false and the true time, his doctrine is highly suggestive, for it brings out the idea that the Life Divine is not in "disintegrated" time, that it is not in time as we ordinarily know time, with its fragments of past, present, and future, but something which would correspond, perhaps, to the "everlastingness" of Whitehead. The freedom of the eternal state is best expressed by the term "*sadā*" in "*Sadā paśyanti*" of the *śruti,* which, besides suggesting that the experience is unbroken and without let or hindrance, fully reveals the eternal as the "eternal present," free from all involvement in time or in the memories of the "past" or the apprehensions of the "future."

The validity of moral determination as a negation of the principle of freedom is actually sustained by man's sense of the Supreme as an *alien* Power or Force, whose plans and purposes are not always in conformity with what he would consider to be his own interests. It is sustained by a compelling sense of the sway of an "incompetent" or "unsympathetic" Providence or, in the alternative, by "the niggardly disposition of a step-motherly nature." Thus, strangely enough, both naturalism and theism have tended to undermine the foundations of moral freedom. While the very premises of naturalism have largely been deterministic, most of our theistic and theological presuppositions have tended to make freedom a mockery. Thus our common notions of human freedom and Divine Providence seem to push man to a parting of the ways, where one has to choose between moral freedom (with its concomitant, religious disbelief) and divine dispensation (with its concessional provision of grace). "*Yam evaiṣa vṛṇute tena labhyaḥ,*" says the *Kaṭhopaniṣad* (II. 23). But "if the soul picks and chooses its own men to whom it exposes its secrets," then "the privacy with the soul" becomes "the privilege of the chosen few," protests man against the "caprice" of grace. Man, thus, is apparently confronted with an opposition, hard to reconcile, between the fundamentals of freedom and determinism. And the opposition would persist so long as he labours under a sense of compulsion, whether in the moral or in the spiritual aspect of his life and activity. The sense of compulsion, however, is a consequence of a lack of spiritual perception, a privation, which is made good by the descent of grace and not by any effort of reason. "He alone is capable of making Himself known

as He really is" (Brother Lawrence).

It is here that we witness the supreme significance of the concept of surrender, which, being primarily religious, may well serve to bridge the gulf between the moral and the spiritual and reveal the inner meaning of grace in an intimate, personal experience. Surrender to a Being, recognized at once as the Supreme and as the Soul and Self of one's own being, would liberate the individual from all sense of compulsion. Surrender is not so much an *act* or an accomplishment as an enduring *state* of the individual's mind and heart rendered fit to respond to the impact of grace, which in itself is causeless and unconditioned. It is an illumined, divinized state, in which all that is done as deed or uttered as expression or entertained as thought or feeling, would reflect a genuine spirit of joyful dedication. All sense of conflict or compulsion would get totally dissolved, for one is no longer aware of an "alien" or an "other" under the same roof. There is, instead, an awakening to a sense of spontaneous participation in a divinely ordained cosmic plan.

Moral freedom is relevant at the level of volitional activity. Will implies awareness of an end and adoption of means to attain the end. These are impossible without freedom. The moral level is primarily the human level, and the essence of freedom is inherent in the very nature of the human will. Life at the lower levels is altogether determined by biological laws, uninterfered with by any factor of planned volition. But the animal has not awakened, either to the sense of constraint or to the need for freedom. It is at once the predicament of man and his privilege to be aware of his bondage and to aspire for his freedom. Hence it is that the conflict between constraint and freedom is most manifest in man's life, i.e., in the life of an individual as a person among persons. The enduring sense of constraint and the fleeting glimpses of freedom combine to urge him towards an ideal state of eternal freedom. It is not mere constraint that binds man as a person but the sense of conflict between the fact of constraint and the vision of freedom. Such conflict seems to be a necessary factor of moral life. But its solution lies at the religio-spiritual level — in what has been described as the state of surrender, which really is the sublime state of illumination, for in surrender is one reborn and through surrender does one acquire or emerge into one's own true being (*Sattā*) transcending and invalidating both determinism and freedom.

The question has been considered briefly here at three levels, viz., the physical level or the level of nature, the volitional level or the level of morals, and the mystic level or the level of religio-spiritual experience. Determinism dominates the first, though there is room for uncertainty or unpredictability even in nature. Freedom and spontaneity characterize the second, though these are conditioned by a higher law of governance (yet

unmanifest), which would comprehend both constraint and spontaneity. Both determinism and freedom find their fulfilment in the final stage of consummation, which is one of peace and plenitude. Human nature is a composite of body and the senses, of will, and of the spiritual essence which integrates these into an individual, and inspires and sustains the individual. Hence it seems to be inevitable that man as he is constituted must experience not only constraint and freedom, but the agony of a conflict between these two, so long as his nature remains unillumined and unresponsive to the highest intimations.

K. SESHADRI

O MAN, consider thyself! Here thou standest in the earnest perpetual strife of good and evil; all nature is continually at work to bring forth the great redemption; the whole creation is travailing in pain and laborious working to be delivered from the vanity of time; and wilt thou be asleep? Everything thou hearest or seest says nothing, shows nothing to thee but what either eternal light or eternal darkness has brought forth; for as day and night divide the whole of our time, so heaven and hell divide all our thoughts, words and actions. Stir which way thou wilt, do or design what thou wilt, thou must be an agent with the one or the other. Thou canst not stand still, because thou livest in the perpetual workings of temporal and eternal nature; if thou workest not with the good, the evil that is in nature carries thee along with it. Thou hast the height and depth of eternity in thee and therefore, be doing what thou wilt, either in the closet, the field, the shop or the church, thou art sowing that which grows and must be reaped in eternity.

—WILLIAM LAW

B. B. PALIWAL

Tradition and Dissociation of Sensibility

[We print below the second and concluding part of the long essay by Shri B. B. Paliwal, M.A., on the problem of dissociation of sensibility from intellect in modern poetry. The first part appeared in our issue for November 1968.—ED.]

II

IT IS obvious from this statement that Eliot did not consider it merely a literary phenomenon; that the "causes" had to be sought all over Europe; and thirdly, that his earlier accusation of Milton (in "A Note on the Verse of John Milton," 1936, contributed to *Essays and Studies*) was either simply wrong or the expression of his own leanings at a time when he wanted to model his own verse on Donne's pattern. And finally, by saying "for what these causes were, we may dig and dig until we get to a depth at which words and concepts fail us," he seems to have closed the issue, perhaps knowing that further enquiry was not likely to lead to any fruitful results.

Eliot's dating of this crisis in 1650 is also confusing and perhaps untenable. Before going into the validity of this date, it may be illuminating to know what others have said about its probable origin. W. B. Yeats put the date at 1550. To T. E. Hulme the period of crisis began with the Renaissance. Coleridge, too, has been credited with holding the view that some schism did take place in the English mind soon after the Restoration (1660). Stopford Brooke says that the Restoration saw the end "of a poetry in which emotion always accompanied thought."[11] Harold Wendell Smith, writing in *Scrutiny* (Winter 1951), traced this dissociation even in Shakespeare and said that in *Antony and Cleopatra* the master dramatist staged the dissociation taking place between intellect and emotion, spirit and matter.

The truth is that in this sense all periods of history, of life and literature, have been dissociated. And the difficulty about accepting one date or another is this, that it makes a particular year as important as the Fall of Man; and it is not in the nature of the Fall to happen periodically. Perhaps it would be more correct to say that these poets pointed to one date or period because they had to justify their choice of the earlier poets who served them as models and helped them in initiating new trends in literature. In modern times, it recalls the controversy of scientific and humanistic attitudes and the poets' difficulty in their resolution and in finding a unifying image. Eliot, too, at a later stage was disillusioned with the Metaphysicals. In 1931, talking of John Donne, during his tercentenary celebrations, he excluded him from the

[11] Cited by FRANK KERMODE: *The Romantic Image* (Routledge and Kegan Paul, London, 1957), p. 148

category of those who had a unified sensibility and declared that "there is a manifest fissure of thought and sensibility."[12] Already Miss Tuve had shown that Donne's images served a pseudo-logical function; the seemingly unified exterior had been achieved through paradox, conceits, and a long, tortuous process.[13]

The crisis has been attributed to varied causes as it has been assigned to various dates. The growth and advance of science and the scientific attitude have brought about a schismatic, dividing effect in man's approach to life. To Eliot the Civil War, the causes of the Civil War, and the breaking up of the religious order of medieval society were the main factors contributory to this crisis. Emphasis on intellectual pursuits, specializing tendencies, are also potent factors. The impact of Renaissance thought and ideals has been considered a very significant factor leading to this catastrophe. The Renaissance, by substituting the worship of the organic, human beauty for religious and spiritual awe, broke up the existing order of things and thus let man fall into an unbalanced view of life. According to Leavis, the whole trouble started when the poets and artists started catering to the social or public ear;[14] in other words the socializing or democratizing of art was all to the bad. Kermode considers it basically the problem of the Image.[15]

The issue of sensibility in literature manifests itself on two levels. Firstly, it can be seen in the response of the artist to the contemporary situation, the calls of his age. If his reaction is complete and comprehensive, it will express itself through his works in a certain healthy and strong manner. But, on the other hand, if the response of the sensitive mind is divided, the traces of that division in literature will become obvious in that it will have a limited, weak effect. The effects are most acute in poetry, where the poet uses images as his primary medium of expression. Concrete, visual images body forth the experience and present a word curve equal to the experience or sensations undergone. Now dissociation of sensibility divides the image, mars or distorts it, by incorporating into it certain things which do not belong to poetry; this being so because the response has not been unified, and hence the image, too, is not unified. It is rather distorted. Truth, levels of truth, and the contents of experience are of many shades and meanings. The nature of words themselves is explanatory. All these facts already pose a problem as to the image; dissociation complicates it further. The witty, condensed, live, and strong expression becomes diffused, elaborate, and weak and breaks the tradition of poetry by introducing an effect or period of rumination, reflection, or intellection. Hence the need of unified, undissociated sensibility, and of the unified image.

---

[12] *Ibid.*, p. 147 [13] *Ibid.*, p. 147 [14] *Revaluation*, p. 33
[15] *The Romantic Image*, p. 143

Though risky, one suggestion may be made here. It is not very fair to argue on the lines that poetry uses no other medium of communication except the image. It can use discourse also; which poses the problem of integrating discourse with the image. Besides, experience is often had as a pattern of sounds and rhythms, and it can be expressed as such in utter disregard of images. Eliot himself was one of those poets to whom the poem, often the experience, presents itself in the notation of a song; the beating of a tom-tom, a stray sound, the guffawing laughter of four of five persons playing chess or cards, have suggested to him some poems.[16] Apart from this, English has poets to whom verbal wit has served as poetic inspiration. Oscar Wilde, Alexander Pope, and to some extent A. C. Swinburne, were poets of this kind. Yet, when all is said, there is no substitute for a unified, comprehensive, total reaction and an expression corresponding to it.

Some successful attempts at giving a unified image, a composite expression, have been made by W. B. Yeats. He had a foot in both the camps, of symbolistic image and the hard bed of reality. His later poetry, combining discourse and image, ironic and synthetic vision, is a clear instance of success in this dissociating age.[17] Wallace Stevens wrote a poem, the subject of which was this problem of image.[18] Thus making himself and his poem conscious of this problem, he suggested a way out. George Eliot says perhaps the finest thing in this regard, though unknowingly, when she observes that the poet is "quick to discern," but also "quick to feel," because he possesses "a soul in which knowledge passes instantaneously into feeling, and feeling flashes back as a new organ of knowledge."[19] Dr. Susan Langer suggested a slightly different aspect of symbolism when she said that image can successfully graft discourse into it because "the poet uses discourse to create an illusion, a pure appearance, which is a non-discursive symbolic form."[20]

Truly, the poets have found their own ways out in writing poems. It is, of course, a different matter that they cloud the issue when they start hair-splitting about it in their discussion with critics of literature. Again, though

---

[16] *Selected Prose*

[17] *The Romantic Image*, p. 160

[18] Is the poem both peculiar and general?
There's a meditation there, in which there seems
To be an evasion, a thing not apprehended or
Not apprehended well. Does the poet
Evade us, as in a senseless element?

Evade us, this hot, dependent orator,
The spokesman at our bluntest barriers,
Exponent by a form of speech the speaker
Of a speech only a little of the tongue?

—Quoted by KERMODE, *op. cit.*, p. 153

[19] *Ibid.*, p. 148

[20] *Ibid.*, p. 158

not easily acceptable, a very plausible and workable alternative is suggested by Yvor Winters, an anti-symbolist critic. He says that much of the difficulty and inconsistency could be removed from aesthetic theories if the element of magic and incantation, of the apocalyptic, is not attributed to poetry. According to him,

> art is a statement of an understood experience, which it morally evaluates; and ... poetry has, in consequence, the same *kind* of meaning as cruder statements of the same sort, so that one would expect it to be paraphrasable."[21]

Firmly entrenched in this view, he flays Eliot for his glaring inconsistency about meaning and image. In a fine essay on Dante, Eliot said:

> ... clear visual images are given much more intensity by having a meaning — we do not need to know what the meaning is, but in our awareness of the image we must be aware that the meaning is there too."[22]

Incensed by the palpable irrationality, Winters snaps back:

> If the meaning is important in the creation of the poem, at any rate, it is foolish to suppose that one can dispense with it in the reading of the poem or that the poet did not take his meaning seriously. Only the frailest barrier exists between the idea of this passage and Poe's theory that the poet should lay claim to a meaning when he is aware of none.[23]

It is difficult to decide whether to end this brief study on a note of hope or one of disappointment or even disillusionment. The battle seems permanent and goes on endlessly.

B. B. PALIWAL

O YE GIFTED ONES, follow your calling, for however various your talents may be, ye can have but one calling. Let neither obstacles nor temptations induce you to leave it; bound along if you can; if not, on hands and knees follow it, perish in it, if needful; but ye need not fear that; no-one ever yet died in the true path of his calling before he had attained the pinnacle. Turn into other paths, and for a momentary advantage or gratification ye have sold your inheritance, your immortality.

—GEORGE BORROW

---

[21] *Ibid.*, pp. 150-1 [22] *Ibid.*, p. 151 [23] *Ibid.*, p. 151

P. NAGARAJA RAO

The Indian Concept of *Kama* (Desire)

[Dr. P. Nagaraja Rao, M.A., D.LITT., wrote on "The Indian Philosophy of *Artha* (Wealth)" in our April 1968 issue. In this article he outlines the Indian philosophy of the place of desires and passions in human life and of their correct restraint.—ED.]

THE SECOND FUNDAMENTAL ASPIRATION or value envisaged by Hindu Ethics is *Kāma*. It is wrong to translate it as the desire for sex only. It is the desire of all things in general. The desire for liberation is excluded from this term, as that desire is accorded the status of a separate supreme value, *Mokṣa*. *Kāma* is the cluster of desires a man cherishes. Psychologically speaking, a man is nothing more than the complex of his thoughts and the longings of his heart. The longings of the heart are described as *Kāma*. For the gratification of our desires, we need the wherewithal which *Artha* supplies.

According to Hinduism, all the desires of the heart are not to be approved. They need to be regulated and co-ordinated into a perfect integral whole. No one desire is to be elevated into an end and pursued exclusively. The desires of the heart are not all of equal ethical value. There is the need to keep some of them in check, and there are others to be carefully enjoyed and not recklessly indulged in. Hence the necessity for self-control. All duties have self-control for their end (*Sarvadharmāḥ manonigrahalakṣaṇāntāḥ*).

Self-control is nothing more than objectivity-oriented life. It is liberation from the lifeless, dull, mechanical impulsion of our desires. It is the assertion of the freedom of man to stand above the swarm of emotions, sway of impulses, pressure of the opinion of others, and temptations of a sense-life governed merely by considerations of the pleasure of the moment and ignoring the concept of an enduring happiness.

Self-control can save men from sinking back to the level of animals. It rescues them from mean motives, humiliating weaknesses, jealous attitudes, and "cussedness." No virtue is possible without it. Self-control implies physical and moral courage, which entails the necessity, and gives strength to withstand the loss, of physical pleasure and the gifts of men and popularity. The Upanishads in the East and Plato in the West have taught the need for self-control in vivid symbolism.

The *Kaṭhopaniṣad* declares:

> Know thou that self is the master of the chariot, and that the body is the chariot; that the intellect is the charioteer, and that the mind is the rein. The senses are the horses, and the objects of the senses are paths for them. The true and real enjoyer, in the opinion of the wise, is one who lives in the harmony of the senses, body and mind.

> He who has no understanding and whose mind is unrestrained — his senses, unmanageable, are like unruly horses of a charioteer. But he who has understood and whose mind is restrained — his senses are under his control like the good horses of a charioteer.[1]

The power of withstanding the sway of pleasant feelings and sensations can save us from physical disaster and economic ruin. Self-control alone gives us a governable mind and steadfast wisdom. Without it, our will becomes irresolute and infirm of purpose. Hence its importance in the art of life. The *Gītā* persistently preaches it. An undistracted mind with a singleness of purpose is the chief requirement of man.

Kāma or desire by itself is not wrong, but has to be hedged in by the behests of *Dharma*. Our desires are gales and they carry us away if we abandon effort. They do not get subdued automatically. It is folly to hope that somehow we can overcome temptations and lusts if we do nothing about them. The only way in which evil grows in this world is by our refusing to do anything to eradicate it. Self-control does not come all at once. It involves a good deal of pain to cut oureslves off from pleasant sense-activities. The eternal problem confronting man is the choice between the pleasant and the good, between inclination and duty in Kant's language, or between life eternal and death, in the words of Christ.

The impulses, the lust of the eye, the lust of the flesh, and other human traits give us battle in different forms. They take on numerous guises. They go underground only to re-emerge in a different form. It is of no use to merely repress them, for they return through unforeseen outlets. Some foolishly imagine that desires can be quelled by complete gratification. Oscar Wilde's statement that the best way of overcoming a temptation is by yielding to it is nothing more than a glib saying. Manu points out that "our desires are never quelled by enjoyment or gratification of them. They grow like the flames fed by the butter or ghee." Marcus Aurelius writes: "The desires of the senses draw us hither and thither, but when the hour is past, what do they bring us but remorse of conscience and dissipation of the spirit?" Mere rational speculation is not a powerful enough deterrent. Any moment, man's composure can fly to the winds, leaving him entirely at the mercy of his overwhelming passion. It requires not only a stoic mind but God's grace to withstand the constant, persistent pressure of temptation. Self-control and earnest prayer, according to the *Gītā*, are of avail against the lure of the senses which is there to inveigle us frail mortals.

The life of impulse and passion is strong. They blur the vision of man and confuse his understanding. *Kāma*, as an aspiration of man, manifests itself in sex. This impulse, Hinduism says, must be curbed. The entire

---

[1] *Kaṭhopaniṣad*, II. 4

Rāmāyaṇa is an illustration of the two types: the one who is lured by sex into doing anything, and the other, the hero, who keeps it under perfect control. Man, in pursuit of the sensational life and false happiness, spares no efforts and counts danger, suffering, and loss as nothing. Preoccupation with sex distorts all values and makes men impulsive fools. They go quite mad in its pursuit. Sex is the fire in the blood of man and it can burn up his whole personality. Some schools of psychology boost sex and advertise it a thousandfold, even giving it express academic backing.

Hinduism does not advocate the starvation of vital impulses. We are only asked to regulate them in such a manner as not to endanger society or one's mental health. We are not to thwart our impulses but to harness them to noble ends. We are not asked to deny ourselves the normal pleasures of life. We are only exhorted not to make them ends in themselves nor to overemphasize the importance and value of any one aspiration. Moderation is the doctrine of the Hindu. The *Gītā* advises us not to go to extremes. "You cannot have a composed life, if you eat too much or too little; nor can he who sleeps too much or keeps awake too long be happy." A man must be temperate in his food and recreation, regulated in his sleep and vigils.

The one law that should govern the indulgence of desires is that such indulgence should not contravene the good of society and *Dharma* (righteousness). Lord Krishna in the *Gītā* states that He is "that desire which is not opposed to *Dharma*." Every worldly ambition, every form of gratification of senses has to be in proper balance, without being overvalued or treated as an end. The pleasures of life, when viewed as ends in themselves, turn out to be expressions of egoism resulting in conflict and tragedy. They poison life's very texture. On the other hand, rightly viewed, all pleasures and experiences can be opportunities for the development of the inner and permanent side of our nature.

Spiritual religion is opposed to the doctrine of living as we like. To do so is a mark of barbarism. *Svecchā-vihāra* (licence) is not *swatantratā* (freedom). Common-sense hedonism is an oversimplified picture of man and a one-dimensional theory of ethics. It is a theory of the first look and not a product of logical thought. The unanalytical and untutored deliverances of the senses cannot function as the criteria of right and wrong, or truth and error. We need to realize that our life of impulse is to be guided by and integrated with the indwelling spirit in us. The Indian theory of *puruṣārthas*, the fourfold aspiration of man, pays equal attention to all sides of human nature and co-ordinates them all in the *summum bonum* of life.

It is a wholly false view, though one that has been held by many unsympathetic critics, that Hinduism is other-worldly, that it despises vital aims, social satisfactions, obligations, and the aesthetic life. This view has arisen through a misunderstanding of the two central concepts of *Vedānta*,

Mokṣa and *Māyā*. It is a caricature to describe India as a nation of sages and anchorites, all of them eager to die and proceed to the next world.

Hinduism has never been unaware of the needs of the body which are all potential vehicles for spiritual realization. It has to its credit a vast record of research in different fields, e.g., medicine, mental sciences, and fine arts. The average human being is asked to marry and enjoy the disciplined pleasures of life, which include those of sex. What is prohibited is only anarchic sex indulgence, promiscuously sought. Further, pre-marital and extra-marital relations are ruled out. Sex is looked upon as a sacrament, and as the means of healthy and intelligent progeny. The great student and authority on sex. Havelock Ellis, writes:

> Sexual life [in India] has been sanctified and divinized to a greater extent than in any other part of the world. It seems never to have entered into the heads of the Hindu legislators that everything natural could be offensively obscene, a singularity which pervades all their writings, but is no proof of the depravity of their morals. Love in India, both as regards theory and practice, possesses an importance which it is impossible for us to even conceive.[2]

The life of the householder is an institution which embodies the genius of sane spirituality. It has been praised by all Hindu social thinkers for its great contribution to the ethical thought of the world based on the true understanding of the psychology of men and women. Renunciation is not advocated as a remedy for the impatient or the frustrated. Each individual has to discharge a threefold obligation to the world in return for the gift of life. These are: (*a*) the debt to the (*devatas*) gods; (*b*) the debt to our (*pitṛs*) ancestors; and (*c*) the debt to the (*ṛṣis*) sages. The attempt to discharge these debts makes man an ethical being and brings about swift regeneration in his nature. The individual has to study the scriptures, understand them, and discuss their pros and cons with his teacher, who instructs him until they sink into him as convictions. Study of the spiritual books is a must for the regeneration of man. It equips him with divine knowledge. The second obligation is to have children and live for some time as an householder. The third debt is to the sages. This consists in the performance of sacrifices. The central idea of all sacrifice is to give something of ours to others. The Upanishads speak of three virtues — *yajña, dāna,* and *tapas* — as necessary for the spiritual growth of man. In another context, the ethical message of the Upanishads is spelt out as "*Dāmyata, datta, dayadhwam*" (self-control, charity, and compassion). The individual householder is to live an active moral life, which has immense social significance.

---

[2] *Studies in the Psychology of Sex*, VI, p. 129

Hinduism has a scheme of fivefold sacrifice (*pañcayajña*)[3] prescribed for the regeneration of man: (1) *Brahmayajña*, i.e., the sacrifice to the ultimate Reality which is the supreme value. This sacrifice is in the form of reverent study of the scriptures under a competent illumined teacher (*guru*). This is described as listening (*śravaṇa*). (2) *Pitṛyajña*, the sacrifice we make through oblation to our ancestors in the form of ceremonies on the New Moon Day, and on the days of their departure. This sacrifice reminds us of the continuity of our life. (3) *Devayajña*, the sacrifice we offer to the presiding deities in Nature who nourish us. (4) *Bhūtayajña*, the sacrifice or the food we offer to spirits and animals around us. (5) *Manuṣyayajña*, the sacrifice in the form of hospitality which we show to our fellow human beings. This scheme of the five sacrifices and the three debts that man has to discharge to society is an eloquent testimony to the significance and importance attached to social life by the Hindus.

It is on record that the householder cannot go away and renounce ordinary life without discharging his duties. So it is wrong to describe India as a nation of anchorites and her ethics as other-worldly. One has only to look around at her fine arts, literature, and music to know how rich her cultural advancement is. Will Durant observes:

> It is true that even across the Himalayan barriers, India has sent to us unquestionable gifts such as grammar and logic, philosophy and fables, hypnotism and chess, and above all our numerals and our decimal system. But these are not the essence of her spirit; they are trifles compared to what we may learn from her in future. As invention, industry and trade bind the continents together, or as they fling us into conflict with Asia, we shall study its civilizations more closely, and shall absorb, even in enmity, some of its ways and thoughts. Perhaps in return for conquest, arrogance and spoilation, India will teach us the tolerance and gentleness of the mature mind, the quiet content of the unacquisitive soul, the calm of the understanding spirit and a unifying and pacifying love of all living things.

P. NAGARAJA RAO

---

[3] Concisely stated in *Taittirīyāraṇyaka* (II. 10) of *Yājurveda*.

ALUN LLEWELLYN

Amergin and Taliesin

[Mr. Alun Llewellyn, M.A., LL.B., is a distinguished writer and lawyer who is well known to our readers by his many translations of ancient Celtic works and his studies of the philosophy of the early world. In this contribution he offers us two interpretations in verse of poetic themes from the ancient Celtic poets Amergin and Taliesin. His own introductory paragraphs indicate sufficiently the great interest of the subject.—ED.]

OF THE ANCIENT LITERATURE of the Celtic West two poems survived through the later romanticizing imposed on them by medieval and renaissance conventions to become well known, still in their romantic form, in the nineteenth century. Against the background of the school of writing from which they originally emerged, their proper nature becomes clear.

The Song of Amergin, in which the poet claims kinship with stag and salmon and bird, is a parallel to the verses of Empedocles: "For I have been in bygone times a youth, a maiden, and a flowering shrub, a bird and a fish that swims in silence in the deep sea." It is inspired by the same sense of the unity of all forms of created life which, however, in its inclusion of the horned pattern of the track of the sun from solstice to solstice through the familiar metaphor of the Ox or Bull, it extends to the living stars.

The Song of the Wind, attributed to Taliesin, is, on the other hand, a deeply philosophical enquiry into the source of all the shapes of life, the Quintessence, or Fifth Being, from which the Four Elements originated. The vocabulary involved uses CUYNT to express this Quintessence, which then takes the form GUYNY (Air and Wind), followed by GUYN (Fire), GUY (Water), and finally GUI (Earth and Men) to provide a logical sequence.

The interpretations offered below are intended to express the basic intention of each of these early specimens of Western, post-Classical thought.

The Ascent of Man

Man in the centre of sea
under the swing of sun;
what is he?
One with the deer on the high hill
breathing the same breath of the misted morning;
one with the hawk in the heaven
balanced in beauty
between green earth and the singing winds;
one with the salmon silver against the waterfall;
like them a rhythm of life

rhymed to the chord of the four elements.
One with the yoked seven stars of the World
treading the woven paths of time;
one with the regiment of constellations
walking the walls of lightless eternity;
one with the flower eyed for a single day,
one with the Mind that wakes in immortal Night;
one with the wave that's spent upon the shore,
one with the coastless sea of space unending;
brother with the least of eyes
crouched in the woodgrass,
brother with stars beyond sight
eagled on the edge of all infinity.

The Essence of All Things

From what came it, the world's being;
what hand shaped it, the earth's pattern;
what mind made it, time's tempered rhythm;
what purpose imaged the bounds of space?

In cold chaos a breath breathed,
a pulse unbodied, a rhymed vibration
that leapt to light in the star-scatter
and grew to fire in the link of planets.
So from the frozen night that melted
the seas shed in a living rain
conceiving darkly as day dawned on them
the soil that rose to the fostering sun.
And flowers woke upon grass and forest
in colour lifting to wing the winds;
through water to earth, from earth to air,
fire took on flesh and flesh took thought.

What is this essence, the first of all things,
that nurtured light in the hollow of darkness,
that struck the spark of fire from the coldness
crystalled beyond the edge of being,
that shook the petal to free the wing,
that stirred the tree into antlered leaping,
that, bearing all things, measured their dying,
in all things moulding the widening impulse?

Without bone, yet the skeleton structure
of hand and wing and the fingered leaf;
without breath, yet the soul of wind,
the rhyme of wave and the chant of flame;
without birth, yet the blood that's patterned

in grain of stone and the vein of tree;
without shape, yet the architecture
that domes the stars in the high heaven
and sets four-square the points of space
by which time is chained to the sun's seasons;
itself immortal and yet conceiving
with the world's wonder, the world's ending;
without head, yet a thought eternal;
without eyes, yet a timeless foresight;
without death, yet imagining
man from the clay; and from man what stature?

ALUN LLEWELLYN

WE SACRIFICE unto the undying, shining, swift-horsed Sun.

When the light of the sun waxes warmer, when the brightness of the sun waxes warmer, then up stand the heavenly Yazatas, by hundreds and thousands: they gather together its glory, they make its glory pass down, they pour its glory upon the earth made by Ahura, for the increase of the world of holiness, for the increase of the creatures of holiness, for the increase of the undying, shining, swift-horsed Sun.

And when the sun rises up, then the earth, made by Ahura, becomes clean; the running waters become clean, the waters of the wells become clean, the waters of the sea become clean, the standing waters become clean; all the holy creatures, the creatures of the Good Spirit, become clean.

—from the *Zend-Avesta*

BRIAN G. COOPER

A Discovery

[Our old friend Mr. Brian G. Cooper describes with warm appreciation the lofty mood which he found prevailing at a well-known school of dancing in Dresden.—ED.]

DANCE is among the oldest manifestations of the striving of human beings to express the infinite through the finite. If, among primitive peoples, group movement may sometimes degenerate into the demonic, in all higher civilizations dance forms have emerged which enshrine that culture's vision of ultimate truths, its conceptions of perfection. In Ancient Greece, dance-movement belonged to a world in which athlete and actor both moved for the gods, and amid their respective strivings for perfection the dance of the classical world developed, through worship and wonder. In late Byzantine and medieval European traditions, the religious procession of Greek or Gothic orthodoxy gave movement expression within the faith of Christendom; in the later secularized European tradition, great classical ballets such as *Swan Lake* or *Sleeping Beauty,* and certainly the poignant *Giselle,* work out in music and movement traditional yearnings for oneness — oneness with nature, oneness across time or oneness across the barriers of physical death. Indian classical dance, coming to me from another culture, speaks to me of the all-pervading religiousness of Hindu civilization, its divinities manifest in a diversity of forms. Though I am not yet schooled to know the finer points and subtler expressions of that wonderful art form, it authenticates itself to me. For always at its highest, dance speaks to the universals experienced by Man.

The dancer seeks perfection through discipline and dedication. I was personally reminded of this recently when, during a visit to Dresden, I was invited to see a famous school of dance and movement. It was a sunny, peaceful day, and I set off walking towards where I had been told the school was to be found. Coming to a crossroad, I was not certain of the way, but there was no-one about to ask, so I waited by the roadside. Presently two girls came along, and I enquired if they knew of the school. "We are going there, for we are learning to be dancers," they exclaimed; so I followed them, explaining I had come to see the school at work. "Then please come and watch us dance!" they replied.

I had discovered the remarkable Palucca School. For over twenty years the magnetic, poetic personality of Madame Palucca has been devoted to teaching the arts of beauty and truth through dance to the most talented young girls and men of the German Democratic Republic at her Dresden academy. To visit the school was to enter another world: ethereal, of purity

of form, of harmony of body and mind, of that sublime truth about human oneness with perfection of being which dance can so superbly capture. Accepting the invitation of the two dancers who had first shown me the way, I watched their group at practice and at dance. At the *barre,* running round three sides of the teaching salon, one dancer rehearsed movements of legs and feet, another practised expression with her arms; in the centre of the salon, those I had met earlier were now lost in their private world of intense concentration, grace, and delicacy. In another salon, young men dancers re-lived peasant customs through the strength and vitality of their movements. In such an atmosphere, differences of nationality melted. I saw seven German girls, trained and inspired by a Russian teacher, Nina Ulanova, dancing their interpretation of a dream to music by a French composer!

The mood, though always serious, was not always so intense. In another room, a group of fifteen-year-olds in light blue tunics were attempting movement in a contemporary idiom, seeking to capture the rushed materialism of our times in dances expressive of that frenzied emptiness so typical of so much of today. Between sequences, laughter and gaiety bubbled over. Yet here, as among the senior students, a common aim prevailed — a quest for perfection. All were being schooled in the subtle art of creating a spiritual atmosphere through grace of physical action. As they moved their bodies and involved their whole persons in pursuit of aesthetic creativity, a kind of veritable growing into truth was taking place before my eyes.

At the Palucca School an international spirit prevailed. The dances of the world are learnt; I saw movement inspired by traditional Indian dance; among occasional foreign students attending I saw a Vietnamese girl dancing; in the summer months students from across the globe learn from Madame Palucca. Though much influenced by the Russian traditions of dance, especially that of the renowned Bolshoi Ballet, the Palucca School in Communist Germany yet is receptive to ideas from round the world.

The academy has another distinction: it seeks to give a total education, and not only a training in dance. It is truly education for the whole person. All the dancers of tomorrow must learn mathematics, literature, science, foreign languages, etc. today. Philosophy, too, has its place. A very demanding, and commensurately rewarding, school for the total personality is to be found in the city by the Elbe. For the seventy girls and twenty boys at the Palucca School, education is for wholeness, and that wholeness expresses itself in the beauty and strength of their performances.

To meet Madame Palucca herself was a crowning privilege. It was also to grasp the secret of such an unusual institution: truth through personality. She was such an unforgettable person. Her infectious artistry was made doubly attractive by an almost saintly humility. She projected her own

vital personality into all her pupils, enthusing them with a vision of perfection which was both her own yet came from beyond her. She is a lover of peace among mankind. In all whom she meets, she inspires the pursuit of excellence towards the understanding of truth.

Certainly that visit was for me an inspiration — and a discovery.*

BRIAN G. COOPER

IF we had never before looked upon the earth, but suddenly came to it man or woman grown, set down in the midst of a summer mead, would it not seem to us a radiant vision? The hues, the shapes, the song and life of birds, above all the sunlight, the breath of heaven, resting on it; the mind would be filled with its glory, unable to grasp it, hardly believing that such things could be mere matter and no more. Like a dream of some spirit-land it would appear, scarce fit to be touched lest it should fall to pieces, too beautiful to be long watched lest it should fade away. So it seemed to me as a boy, sweet and new like this each morning; and even now, after the years that have passed, and the lines they have worn in the forehead, the summer mead shines as bright and fresh as when my foot first touched the grass.

—RICHARD JEFFERIES

* To interested readers I should like to recommend *Palucca* (Berlin, 1965) by Edith Krull dan Werner Gommlich.—B.G.C.

New Books and Old

The Dream-Life of Man*

THIS remarkable and important book will make it abundantly clear to any layman that he is mistaken if he supposes either that the interpretation of dreams, therapeutically considered, began with Freud about the year 1900, or that it is only since then and in Freudian terms that it can lay claim to serious attention. Regarded only as a work of scholarship, and with the first alone of its four parts ("The Historical Influence of Dreams") set against such popular misapprehensions, M. de Becker's book puts them very properly in perspective and proportion. The fact is that the dream-life of man in whatever culture, ancient or modern, has been an essential contribution to his understanding of himself and of his world, and one which in his efforts to enhance that understanding has occupied the profoundest and most visionary minds. Meanwhile it is likely that the history of dreams and of the attempt to penetrate their meanings has never before been so thoroughly documented in a single work; here, brought from the East and from the West, expressed in religious, therapeutic, philosophical, and mystical terms, is everything which it was necessary to know before our own ways of understanding dreams could be approached, and seen not only at the point which contemporary investigation has already reached, but also foreseen as they may well develop in the future.

For it is with the chapters headed "The Physiological Approach to Dreams in the Nineteenth Century" and "The Psychical Structure of Dreams: Freud *versus* Jung" that the even more enthralling half of M. de Becker's work begins, and is revealed as being not only that of a fine scholar, but also as that of a psychologist of profound insight and imagination. M. de Becker would make no claim that by now there is, or properly could be, a "science" of dream interpretation. Indeed it is one of the errors of the Freudian school to imply that a science of psychoanalysis and dream interpretation is possible in the exact sense involving experimental proof; while another error is that of Freud himself, who for evidently subjective reasons departed from scientific objectivity in his insistence that all dream symbolism is sexual symbolism, and the end of psychoanalysis the release from sexual repressions. M. de Becker makes it plain that either dream interpretation, even at times when it was exclusively in the hands of the priesthood, was always science in the widest and oldest sense of that word, or that the narrower and more modern sense of the word still cannot be applied to it. For Jung, in fact, it was as much an art as a science, and transcended them both as a matter of visionary understanding. And so, with added insights of his own, does M. de Becker regard it, who sums up his findings, in the face of what, in the coming Aquarian age, may well be a new phase in the evolution of man's consciousness, with the words, "One of the great duties of contemporary man is to learn how to dream again." He stands here with a compatriot, likewise scholar, scientist, and man of vision, Teilhard de Chardin: dreams, he makes plain, are an aspect of what Teilhard calls the "noosphere," the inward consciousness of things, and thus of evolution itself.

It only remains to say that this most valuable book, which should be neglected by no-one who cares about what man is, and particularly about what

**The Understanding of Dreams: or the Machinations of the Night.* By RAYMOND DE BECKER. Translated by MICHAEL HERON. (George Allen and Unwin Ltd., London. 432 pp. 1968. 50*s*.)

man may be, is extremely well organized and documented, beautifully written, and has been translated from the French by Mr. Michael Heron in a way altogether worthy of the original.

R. H. WARD

Disclosing Man to Himself. By SIDNEY M. JOURARD. (D. Van Nostrand Co. Ltd., London. 245 pp. 1968. Library edition, 46*s*. 6*d*.; Paperback edition, 23*s*. 6*d*.)

This is a remarkable book in that the deeply life-affirming nature of the author is manifest in almost every chapter and only the most pessimistic conservative would fail to respond. The author is professor of psychology at Florida University; since 1950 he has also had a busy part-time practice as a psychotherapist. He thus writes from a wide experience of students, patients and, perhaps even more important, ordinary people.

The book expounds the theme that psychologists should share fully their knowledge with laymen, as well as students and colleagues, thus in some measure depriving the professional men of their position of power and privilege. The two central sections of the book are called: "Psychotherapy for Growing Persons" and "Experience: A Neglected Dimension in Psychology," and in these two sections there are some outstanding and stimulating discussions on the part played by teachers, counsellors, and "*gurus*," and on development through acceptance of experience. There are several unusual chapters in the book such as the imaginary letter from a subject to a psychological experimenter (pp. 9 *et seq*.) and the study on body-contact (pp. 137 *et seq*.). Teaching machines are discussed in some detail and much attention is given to psychotherapy in all its aspects; in particular there is a good deal of constructive criticism of existing methods for training psychotherapists. The author also describes vividly his experiences on a psychedelic journey and considers the use of hallucinogens. He also touches briefly on meditation and other means of self-transcendence.

Some of the American terms used in the book are a little strange to an English reader — e.g. "envision" (p. 8) and "helpee" (p. 70) — but the meaning is never in doubt. This book should be read by all who are involved in teaching, guiding, or counselling others, and by all who are not afraid to *grow* through experience and relationship.

PHYLLIS G. CROFT

Man in Search of Immortality: Testimonials from the Hindu Scriptures. By SWAMI NIKHILANANDA. (George Allen and Unwin Ltd., London. 107 pp. 1968. 25*s*.)

Man everywhere has pondered on his own nature and destiny, asking himself: "Am 'I' immortal?" Answers to this question are manifold, but two main lines can be distinguished: the Western and Egyptian view, which stresses the "I" and may even reject immortality (Lucretius, etc.), and the Indian view, which blurs the "I" but takes reincarnation for granted. The present ensemble of five articles consciously stresses the "scriptural evidence and direct experience of enlightened souls," and elaborates both these elements with commendable clarity. The first chapter summarizes Vedantic teaching (non-dualist, but the dualist schools are also mentioned).

There follows an exposition of the dialogue between Yama (King of Dealth) and the boy Nachiketas in the *Katha Upanishad*. Valuable, too, are the ensuing chapters based on *Chhandogya*, the three states of the Soul with their "detached witness," Turiya, and the famous "That Thou Art" (*Tattvamasi*). Especially useful for the non-Indian reader are the accounts given of the varied interpretations of this saying, and also of the stages of its realization as expounded by the great

Shankaracharya (pp. 81–84), until the aspirant become a *Jivanmukta,* "Knower of Brahman ... a free soul, though dwelling in the body." This ideal of "immortality here-and-now" is of course common to mystics everywhere, and is also expressed in Western intellectual forms by Spinoza and Plato. (It is perhaps a slight defect in the present work that so little reference is made to such non-Hindu sources.)

The fifth chapter, "What Is Man? summarizes the subject, while concentrating on the *Taittiriya Upanishad* doctrine of the five sheaths of the non-self (the gross physical sheath, the sheath of *prana* or vital force, and those of the mind, of *Buddhi* or intellect, and of bliss). Applied to the widely diverse terms and aims of the modern mind, this fivefold pattern may surely still prove suggestive. We must realize that *maya,* or "metaphysical ignorance," can take the subtlest and most changing forms.

An Appendix quotes some of the sublimest and most compelling short passages from the *Bhagavad-Gita* and six Upanishads. All depict the omnipresence of *Brahman* in our lived universe. In essence, immortality is fulfilment.

Swami Nikhilananda's short book should prove stimulating to many in our present cultural climate.

TERENCE WHITE GERVAIS

A Survey of the Śrautasūtras. By C. G. KASHIKAR. (Journal of the University of Bombay, Vol. xxxv, Part 2, Arts Number, September 1966, Bombay. vi+188 pp. 1968. Rs. 3.00)

This "Survey" is only the embodiment of the three lectures delivered by Dr. Kashikar under the MM. Dr. P. V. Kane Sanskrit Prize endowment. In its purview come, not only the Śrautasūtras, connected with their respective Vedas, but also allied Sūtras like the Pitṛmedha, Pariśiṣṭa, Śulba and the Pravara, which give such supplementary information as the obsequies, other funeral rites, and the method of construction of the sacrificial altar.

In the first lecture, entitled "The Genesis of the Śrautasūtras," Vedic literature is described briefly and the relation of each part of this literature with the sacrificial cult examined. The lecturer is right in pointing out that the sacrificial ritual which is "contemplated" by the *Ṛgveda* is different from that of the *Yajurveda* or the Brāhmaṇas (p. 8). It is not at all certain that the *Ṛgveda* was composed with a sacrificial purpose in view. Since the *Yajurveda* contains some of the *Ṛgvedic mantras* in a sacrificial setting it is perhaps even a sort of ritualistic commentary on the *Ṛgveda.* Dr. Kashikar is also right in feeling that "the Brāhmaṇas presuppose a full knowledge of the course of sacrificial performance" (p. 15) and that the Śrautasūtras are based on these Brāhmanas" (p. 35). In a work entitled *Ātman* (Adyar, 1944) and in subsequent writings, it has been the endeavour of the present reviewer to point out that ritualism and philosophy have existed side by side from the earliest period of Vedic history and, while the former has been emphasized by the Brāhmaṇas, the latter has been developed by the Upaniṣads. Modern scholarship cannot, however, accept that the Vedas are "the oldest literary monument, not only of India, but also of the whole world" (p. 1). The Vedas are the earliest literary documents of the Indo-Aryan or perhaps of the Indo-Iranian; but while the Hittite documents are the earliest known records of the Indo-European, Sumeria and Egypt are known to supply the oldest literary relics of the human race.

The second lecture gives "brief sketches" of 31 Śrautasūtras, 14 Pitṛmedhasūtras, 8 Pariśiṣṭas, 7 Śulbasūtras, and 7 Pravarasūtras. In the final lecture, entitled "Glimpses of the Śrautasūtras," the topics discussed are the translations, the Vedic accents, the relation between the Śrauta and the Gṛhya *sūtras,* the relative chronology

of the Śrautasūtras, the original homes of their authors, and the cultural data in them.

Written by a scholar with the experience of Śrauta, theoretical and practical, for full fifteen years, the book is indeed a valuable contribution to the literature of the subject.

It would have been better if the notes had been given at the bottom of their respective pages to facilitate their study along with the text.

H. G. NARAHARI

Footprints of Gautama the Buddha. By MARIE BEUZEVILLE BYLES. (A Quest Book. The Theosophical Publishing House, Wheaton, Ill., U.S.A. 227 pp. 1967. $1.50)

All lovers of the Buddha and his message will be grateful to the Theosophical Society of America for this reprint of Marie Byles's first book. I have just finished re-reading it after several years and have been, if possible, even more impressed than I was when I first read it ten years ago by the simplicity and clarity with which the fundamentals of the Buddha's teaching are revealed. So many scholarly books on Buddhism make it seem so abstruse and difficult that the average man and woman becomes intimidated from the start. But this book, though as scholarly as any, if that word means that careful references are given for everything contained in it, is also an intensely interesting, moving, and readable account of the reactions of a young disciple to the Master and his message. And the Buddha's own oft-repeated stress on the importance of individual search and experience, and on the fact that even Buddhas can do nothing for anyone save show the way, should make the book attractive and inspiring reading for all who are striving to be "lamps unto themselves" as they seek to walk the Noble Eightfold Path.

MARGARET BARR

Religious Symbols and God: A Philosophical Study of Tillich's Theology. By WILLIAM L. ROWE. (University of Chicago Press, Chicago and London. 245 pp. 1968. 63*s.*; $6.95)

Paul Tillich may well emerge as the most considerable theologian of the twentieth century. That the process of "canonization" has already begun can be demonstrated from the increasing flow of "studies" on Tillich's thought. It is to be hoped, in passing, that attention to these will not dissipate energies too much from the reading of the master himself.

Dr. Rowe of Purdue University, U.S.A., reminds us at the outset that Tillich is both a Christian theologian serving the Church and a speculative philosopher concerned to understand and interpret religion as a human phenomenon. Concerned as he is mainly with the latter aspect, he recognizes that it would be wrong to concentrate wholly thereon, and provides a very useful introductory study of Tillich the theologian before turning to the philosophical scrutiny. This is highly proper and to be commended; for to leave the reader only with the content of the main study would involve an unhappy distortion of the subject. Dr. Rowe has rightly distilled Tillich's doctrine of God and his theory of religious symbols as the main elements in Tillich's account of the religious dimension of man's existence. His approach is simple. First an examination of the theology and then a critique of the symbolism. The substance of this treatment is far from simple and at times seems rather more complex than the original. Yet the persevering reader, be he theologian or philosopher, Christian or otherwise, will emerge with a pretty shrewd idea of what Tillich is about, and, if he is not already a disciple, a desire to know a little more about this rich, illuminating, and sometimes provocative thinker.

Dr. Rowe writes, of course, from the

American background. It was in that country that circumstance led Tillich to pass the crowning years of his career. For that the world can be grateful. Yet the particular emphasis in this very useful evaluation makes one wonder what might have happened had Tillich moved east rather than west. We await a treatment of his thought in the background of Hindu philosophy and it may be that the example set by this and similar works will stimulate some of the younger scholars of the Hindu renaissance to produce the needed complementary volumes.

MARCUS WARD

Introduction to Moral Education. By JOHN WILSON, NORMAN WILLIAMS, BARRY SUGARMAN. (A Pelican Original. Penguin Books Ltd., Harmondsworth, Middlesex. 464 pp. 1967. Paperback, 7*s.* 6*d.*)

The Farmington Trust Research Unit at Oxford University was set up specially to consider in depth problems of moral education from the combined insights of a philosopher, a psychologist, and a sociologist. *Introduction to Moral Education,* its first publication, poses such questions as: What is moral education? Who can be said to be morally educated? All these are vital questions, and in searching for solutions the authors have ransacked the latest research, assembled a mass of data and interpretations, and brought together many insights on contemporary children and young people, and the influences playing upon them. Yet the book is peculiarly unsatisfying, for no fundamental answers are suggested. In so far as this is due to a proper academic humility, it is laudable. In so far as it derives from a fundamental unwillingness to discuss what moral education should aim at, it is somewhat saddening. Much of the authors' discussion is fascinating and valuable, e.g., the relationship between morality, freedom, and reason; the factors in moral behaviour and the bases for moral judgements; the pressures on young people in a mass society.

But to discuss "moral education" in a religio-philosophical vacuum is like attempting to assess the merit of a ship without reference to navigation, the journey to be accomplished, and the conditions at sea. Moral education cannot meaningfully be undertaken without the would-be educator himself having first taken his stand upon a philosophical or religious commitment. To aim at discovery is inadequate: Man needs a basic assurance that the process of discovery is being undertaken with a Person or towards an End. The *ought* cannot arise of itself from the *is,* as Sartre once remarked. A vision cannot arise from facts alone.

BRIAN G. COOPER

Alchemical Studies. By C. G. JUNG. Translated by R. F. C. HULL. (The Collected Works, Vol. 13. Routledge and Kegan Paul Ltd., London, and Princeton University Press, for Bollingen Foundation, New York. xiv+453 pp. Coloured Frontispiece. 54 Illustrations. 1968. £3 3*s.*)

In his article published in *Prabuddha Bharata* in February 1936, Jung wrote the following words:

> If I remain so critically averse to Yoga, it does not mean that I do not regard this spiritual achievement of the East as one of the greatest things the mind has created. (See p. 537, Vol. 11, The Collected Works of C. G. Jung, *Psychology and Religion West and East*)

This statement was most salutary throughout both East and West, but it gave a somewhat inadequate interpretation of what Jung, as a Doctor of Medicine and a psychologist, meant when he used the term "Yoga," for it is now internationally recognized that there are many and different sciences of Yoga.

Jung was not a *guru* in the sense of the spiritual tradition of India, but a

doctor of the perennial tradition of Aesculapius who was concerned with the *whole man*. He was primarily concerned with the psychologically and spiritually sick in the realm of the Western world, and was able to confirm that these illnesses are often responsible for many physical disorders. In the essay just referred to Jung was at pains to point out that in the Western world any *control or repression* of the Unconscious psyche of man can have injurious effects upon the average Westerner. Thus it will be evident that when writing about Yoga he was invariably concerned with the practice by Westerners of so-called *Yogic control*. This was confirmed by his essay entitled "The Psychology of Eastern Meditation" (See the same Vol. 11, p. 558).

In the present Vol. 13, we are confronted with studies which were very closely associated with Jung's vast research into the meaning and mystery of the great alchemistic tradition to which his work *Psychology and Alchemy*, Vol. 12, was devoted. Here we are concerned with another science of Yoga which manifested itself both East and West, and upon which Jung's modern objectified scientific knowledge was able to throw immense light. In the present work Jung, although paying respect to Indian alchemistic tradition, "The Quicksilver System," is chiefly conrerned with that of the Greeks and Arabs, during the first to the eighth centuries (edited by Berthelot), and later texts by the Latinists — the Harranite school which flourished until about 1050, and was probably the source of the *Corpus Hermeticum*, including also the "*Summa perfectionis*" of Geber and the Aristotle and Avicenna treatises. After the sixteenth and seventeenth centuries alchemy fell into decline. In his vast psychotherapeutic work Jung found that the thread of alchemistic patterns and motifs still manifests itself in the soul of modern man, and gives double assurance of the fact that there exists in every human being a natural religious function. Consequently Jung was required to show that wrong religious attitudes in our present age are often the means of causing so much suffering.

EDWARD THORNTON

The Harivaṁśa. Critically edited by P. L. VAIDYA. Vol. I: Critical Text. (Bhandarkar Oriental Research Institute, Poona. 784 pp. 1968)

It is indeed in the fitness of things that the band of specialists, headed by Dr. Vaidya, who successfully completed the Critical Edition of the *Mahābhārata* should have undertaken also the work of issuing a critical edition of the *Harivaṁśa*, which is traditionally regarded as a *khila* or supplement to the *Mahābhārata* itself. The magnitude and difficulty of the task of constituting a critical text of the *Harivaṁśa* can be realized if we visualize some 18,000 stanzas in four printed editions and in 36 manuscripts written in 8 different scripts like Śāradā, Devanāgarī, Newari, and Grantha. Roughly, these versions fall under N or the Northern Recension and S or the Southern Recension; and the text-critical problems they present are numberless. One is often at a loss to fix the original text, since no rule can be uniformly applied. Dr. Vaidya, who combines in himself the experience of handling the Critical Edition not only of the *Mahābhārata* but also of the *Rāmāyaṇa*, is by far the best equipped to evolve a working method in constituting the text of the *Harivaṁśa*, which has its own unique problems.

The present volume contains the entire critically edited text of the *Harivaṁśa* in 118 *adhyāyas*, along with the complete critical apparatus pertaining to the text. The procedure adopted here, as in the case of the *Mahābhārata*, is such that the reader is given an idea of not only the most authenticated text, but also of all the variant readings and additional verses found in every manuscript available today. Whole chapters found only in some versions or manuscripts will form the Appendix which is yet to be published. Judging by the speed of the present execution, we can

confidently expect the completion of this scheme, including publication of Appendixes, Indexes, etc., well within this decade.

Inclusion of chapter-headings on every alternate page and inclusion of references to chapter and verse in the Calcutta, Bombay, and Poona printed texts of the *Harivaṁśa* on each page add to the usefulness of this edition.

The *Harivaṁśa* constitutes an important landmark in the development of our epic and *Purāṇa* literature. It has room for epic episodes as well as genealogies of kings tracing their descent from the Sun and the Moon. It deals with the several incarnations of Vishnu and is designed primarily to set out at length the great personality and achievement of Krishna not only on earth but also in his contests with demons as the ally of gods in heaven. The work styles itself a *mahākāvya* or epic poem in the last chapter and has served as a source-book to many a classical poet and dramatist. For a student of Vaishnavism and the Bhāgavata sect, it has particular interest and deserves to be studied along with the *Viṣṇupurāṇa* and the *Bhāgavata-purāṇa*. In arriving at conclusions about the earlier and later forms of Krishna myths and legends, it invites comparisons with the *Mahābhārata* itself, which is admittedly anterior to it in date. We welcome this valuable, authoritative edition and eagerly look forward to the supplementary volume.

K. KRISHNAMOORTHY

Poems from the Sanskrit: Translated with an Introduction by JOHN BROUGH. (Penguin Classics L 198. Penguin Books Ltd., Harmondsworth, Middlesex. 151 pp. 1968. 4*s*. 6*d*.)

Although most readers in the British Isles are vaguely aware that India has an impressive tradition of literature, their information is based upon hearsay rather than actual acquaintance, and few of us would be able to name many actual works beyond the famous Upanishads, and *Bhagavad-Gita,* or perhaps the *Kamasutra,* appalling as this may sound. Mr. John Brough suggests that this is due to the fact that, whilst some of the religious texts have been brought to our notice by the quality of the translations, India's poetical literature has not been so well served.

Be that as it may, we need many more volumes of translations of Indian literature, and Mr. Brough's translations of poets selected from the great creative period of literature in Sanskrit should whet our appetites enough to create the necessary demand. For if the demand is there the books will follow. The translations in this case are divided into four sections — two of verse from anthologies, one from Kālidāsa's *Vikramorvaśīya,* and one from Kālidāsa's *Kumāra-sambhava* — and have a lightness of touch which, considering the lack of correspondence between Sanskrit and English, is little short of remarkable:

> She needeth no instruction in the art
> Of using woman's wiles to win man's heart:
> The lily's scarlet stamens grew untaught,
> The bee came freely, wishing to be caught.
>
> (*Bhartrihari*)

Mr. Brough has avoided the prose version which exhibits, perhaps more accurately, the content, in the belief that English verse-forms will give English readers a clearer sense of the poetry of the original.

HOWARD SERGEANT

The Story of the Pāndavas. Retold from the *Mahābhārata.* By BARBARA LEONIE PICARD. Illustrated by CHARLES W. STEWART. (Dennis Dobson, London. 128 pp. Illustrated. 1968. 16*s*.)

This is a re-telling of the main events of the Indian epic, the *Mahābhārata,* which centres upon the rivalry between two groups of royal cousins. Exiled by the Kurus, the five Pandava brothers,

with their "shared" wife, the beautiful Draupadi, spend thirteen years wandering in the jungle after the eldest, Yudhishthira, has forfeited his kingdom in a gambling match. A few of their adventures are related and the first five chapters go briskly. But the remaining five are devoted to the battle of Kurukshetra, in which the Pandavas triumph after eighteen days of ferocious fighting, and such a plethora of ancient atrocities is repulsive in a book intended for young readers.

In fact, the whole story, *as here presented,* seems pointless, ending as it does in a general massacre, and one wonders if these tricky, vengeful gods and "heroes" and all their unpleasant doings can have any appeal for children today. Also, should some of these young folk discover the *Gītā* in later years, how will they shake off their first impressions of Krishna as an unlikable, deceitful personage and accept him instead as an *avatār* and a spiritual principle? Plato was wise indeed when, in his *Republic,* he prohibited stories depicting the gods as mischief-makers and war-mongers, believing that such notions corrupted young minds.

The illustrations by Charles W. Stewart are delightful. Let us hope he turns his art to more Indian themes in future. His sense of colour and imaginative vision seem ideal for them.

JOAN N. BURNETT

The Three Gates and Other Stories. By HARRY BANKS. (The Theosophical Publishing House, Madras. 206 pp. 1967. Price not stated.)

These thirty stories are said to be "for children of all ages who love truth, beauty, and goodness." There are a few black-and-white illustrations. The stories are very varied. Some are school stories, some are fairy stories, some are realistic, some are fantastic. The author has been careful to demonstrate his acceptance of all religions.

The stories are, however, so sentimental and emotional in their approach that the average reader will find them quite unconvincing. For example, in order to get through the three gates which blocked the way to the Fairy Lake, Jennifer had first to "go through a whole week with no unkind action to stain it," then another week without "saying an unkind word," and then spend a third week loving all around her so that not one unkind thought entered her mind. In almost all the stories the hero or heroine is equally unreal, and the ideals of service, loyalty, courage, and compassion are heavily rammed home in this artificial manner. To make matters worse the author's language is stilted, heavy, and full of clichés. This adds to the artificial atmosphere created.

The author has obviously tried very hard to make his stories spread noble ideals. But they fail through overstraining. Ideals must be "caught," not taught.

IRENE R. RAY

THE *Lives of the Saints* seem to me, for a great many people, dangerous reading. I would not recommend them to a young girl, or even to some women who are no longer young. What one reads has such power over one's feelings; and these, even in seeking God, sometimes go astray. ... What care one ought to take with a young person; with what she reads, what she writes, her society, her prayers — all of them matters which demand a mother's tender watchfulness! ... [God] is not pleased by the hurt one does to one's health through that ardent but ill-regulated piety which, while it impairs the body, often leaves many a fault flourishing.

—EUGENIE DE GUERIN

Ends and Sayings

"... ends of verse
And sayings of philosophers."
—SAMUEL BUTLER: *Hudibras*

Included with *World Studies Education Service Bulletin,* No. 9, is the pamphlet report of the Education Advisory Committee, founded by the Paliamentary Group for World Government in 1959. The Committee's aim is the encouragement of

> a dual perspective in education — world as well as national — so that opportunity is given in the curriculum for balancing national loyalty with a measure of conscious loyalty to the human race as a whole in all its diversity.

This is its second report, surveying briefly the work of various organizations active in the educational field — a conference at the University of Sussex, and a series of Summer Schools on "Problems of World Order"; conferences at the House of Commons and elsewhere for students and staff of Further Education Colleges, to consider ways and means of teaching and making "World Studies" effective; meetings of the principals of seventy colleges of education and enquiry among the training colleges as to the methods of incorporating "world studies" in the study courses; courses for teachers and lecturers on world history and international understanding. Syllabuses, embodying the "dual perspective" aim, have been worked out for Universities and Modern Secondary Schools. At the primary level a competition has been evolved for teachers, who are asked to name (and justify their nomination) of thirty benefactors of the world — "Heroes of the World Community" — to offset the pernicious effect on young minds of nationalistic "idols" whose inflated reputations have been won at the expense of other nations.

Independent Television and the B.B.C. have been persuaded to produce series aligned to the world outlook; publishers are being encouraged to bring out world history textbooks; the Leverhulme Trust has made a grant towards a preliminary survey for the object of an "Audio-Visual Centre for World Perspectives."

Cultural Attachés from Embassies in London have been kept in touch, and, in turn, have given valuable information about their own countries' activities in this field. An examination of bias in school history textbooks has been made, both generally, and in specific cases where nationalistic conflict has manifested in a community, the aim being to see whether right education can remove the factors of dissension. Representatives of the women's organizations have also considered how to build world perspectives in the home atmosphere, and other projects have begun for creating, through visual aids which fire the imagination, a sense of world community in the public. The Council for Education in World Citizenship has published a pamphlet *Education for International Understanding* (three times reprinted) giving details in the U.K. of over one hundred organizations in this field.

In the "dual perspective" that is being worked for, perhaps one can see something akin to the "reconciliation of the pairs of opposites" regarded in Indian philosophy as essential for right understanding and action. Certainly history shows it as an essential factor in the ultimate viability of any collective group.

Scientists, and sceptics generally, may scorn certain concepts of a paranormal character that have traditionally been carried down from the past; yet

these ideas still retain an ineradicable hold on human interest, and periodically surge up into public awareness. One such is the "superstition" of an inner, subtle "design body" composed of astral or ethereal substance, which can be projected so as to exist apart from the physical body. The latest manifestation of this interest is the attention given by the press and wireless to the Report of the Institute of Psycho-Physical Research at Oxford on "ectosomatic" or out-of-the-body experiences. What is significant is the Institute director's recognition of the stable and normal character of the witnesses, and the lucidity of their replies to the questionnaire, however puzzling and paradoxical the evidence might appear to be. Research is continuing, and other kindred themes (i.e., dreams and apparitions) will be the subjects for future investigations.

In the September 1968 *Journal of the Society for Psychical Research,* G. Zorab reviews Volume VI of *Ochêma,* a comprehensive study of the astral double, by a learned Dutch parapsychologist and philosopher, Dr. J. J. Poortman. *Ochêma* (Greek) denotes a vehicle. Dr. Poortman admits that

> so far no modern scientific (experimentally based) proof is forthcoming for the reality of such a subtle (astral) body in association with our body made of cells. But he does feel that the enormous mass of concepts and theories which the ancient and more recent thinkers have developed concerning the soul and its vehicle, forming together a consensus of opinions truly impressive, may well have a heuristic value pointing to an inner core, however small, of truth.

He hopes that this will stimulate experimental investigation.

Back in 1888, H.P.B. wrote:

> *The whole issue of the quarrel between the profane and the esoteric sciences depends upon the belief in, and demonstration of, the existence of an astral body within the physical,* the former independent of the latter. (*The Secret Doctrine,* II. 149)

There is no knowledge that cannot, unfortunately, be put to wrong as to right use, and it is perhaps as well that scepticism and scientific caution put brakes on indiscriminate experimentation. It is hopeful also that, as was indicated in last month's Ends and Sayings, scientists are beginning to realize that they have a moral responsibility for the use made of their discoveries.

To quote H. P. Blavatsky again, she warned against the inevitable dangers, both mental and bodily, if the unfolding of psychic faculties (whether called ecto-somatic, extra-sensory, or whatever modern term is used) "takes place, as it threatens to do, in a hot-bed of selfishness and all evil passions." The mental, psychic, and moral growth must be in harmony, which will then reflect itself in the material surroundings.

It is with sadness that one pronounces a valediction to *Hibbert's Journal,* whose last issue, a double number (Spring–Summer 1968) appeared in the early autumn. It was founded in 1902 by the Hibbert Trust, its aim, in accordance with the will of Robert Hibbert (1770–1849) being to encourage liberal ideas in religion, education, and connected fields. Under the editorship of Dr. L. P. Jacks and his successors, G. Stephen Spinks, Dr. L. A. Garrad, and H. L. Short, the quarterly established a very high reputation for open-minded, thoughtful, and vigorous writing on themes of notable quality, and it is to be deeply regretted that circumstances and financial pressures have forced it out of existence. Though we can be grateful to the *Journal* for the impact it has helped to make on the change in public outlook from the rigidities of the past, we still need, at the present time, publications of its scope and calibre. Perhaps as the cycle comes round, we may yet see its reincarnation!